

Journal and Messenger.

WEDNESDAY, MAY 4, 1881.

THAT BAPTIST LITURGY.

BY A HERETIC.

What a war of words can be gotten up over a name! When the logic of ideas was overwhelmed in the Socratic logic of words, it was unsafe to take new terms into your speech, especially if you took them from the other camp; they might be spies, and might betray you. But now that ideas are abroad, and the questions of the day are upon them, we may choose a word that suits us. And when the word is so good as "liturgy," we will leave out what is bad in its association and keep only the good. Who decided it to that company of the elect that glory in the authority of tactual succession? or who granted the copyright?

We assume that every church has more in its meetings than a prayer and a sermon by the pastor. There is a certain routine that is expected to come as much as the benediction. It is an uncertain quantity, to be sure, and varies in different localities. In some churches only a hymn or two, in which "our devotion dies"; in others, a service that touches the chords of the pious heart and wakes a response of praise and prayer. That indefinite and uncertain "something besides the sermon" is what we mean by "liturgy." By *Baptist liturgy* we mean that service, given its proper freedom, adapted to its work, emancipated from formalism, glorified in the hands of a converted membership, such as only Baptist churches can furnish. The object of a few short articles under this heading is to turn attention to our "liturgy," in the belief that when the hearts of our people are interested in it we shall see it come to perfection.

WHERE WE NOW STAND.

Let us be plain in speech, and unflinching in examination. We have set forms. No Roman Catholic is more strenuous about them than some Baptists. To pray before reading Scripture, or to preach before either, or to leave out a hymn, would in many churches be considered a great irreverence, to say the least, and would be severely rebuked. In this respect the only difference in churches is in the form of the service; there is none in the spirit.

Baptist churches expect their minister to stand in prayer. Methodists want him to kneel. Each is wedded to its own form. And this is right; a recognized order that becomes familiar to the congregation is needed. We are not pleased with surprises in the house of worship. Only let us admit what is the truth—that it is not a question of whether there is a liturgy, but a question of what that liturgy shall be. Our best judgment should be used in deciding, our best material should be employed. If there is more to be made of it, we are at liberty to make it. If what we have can be improved, then it is our duty to improve it.

THE PURPOSE OF THE LITURGY.

This is always and ever the welfare of the individual souls that make up the congregation, chiefly to express their worship; but it may also edify in faith, sympathy, benevolence. It may comfort, or convince, but it is never to entertain, never to display musical talent, never to teach dogmatically. The ideal liturgy for any given Sunday is one so arranged as to take possession of our hearts when we enter the church, and lead our thoughts upward, and give sweet utterance to the deepening devotion. It would be wings to the spirit of worship, as a hymn often is to a spirit of prayer, on which it mounts up toward God. It can not make worship. Only God's Spirit can do that. But it may fan emotions that burn low. It can not produce the music, but it may be the finger that sweeps the harp. How often have we been stirred to the depths of our emotional nature by the voice of Christian song, and led in prayer by the responses of a reverent congregation! It may indirectly prepare the heart for the truth in the sermon, but it ought not to be centered solely around it. A sermon is topical; it has one class of hearers in mind, or one phase of experience. But the people's part includes many classes and many conditions, and should therefore have in view that diversity.

Among us, the idea of worship has not been as prominent as among Episcopalians. We have made the sermon everything, and made all else prop that up. The idea that each service should be a unity has been common. This is a mistake, unless we make the unity to be that which comes from the harmony of diversities. The idea of worship should be emphasized, and allowed a good share of influence in selecting the hymns and fixing the order, so that, though the sermon fail, the whole service is not lost, but a sense of satisfaction and blessing has come from the other parts.

Prayer is an important part, also, of this liturgy. United prayer is a blessed privilege; and a perfect liturgy furnishes prayers so comprehensive and varied that the majority of the people have something which expresses their own desires. If these objects are kept in view, the liturgy will not be barren nor unfruitful, but will be a delight to the heart, and enable the Christian to look toward the Sabbath service with some of the Psalmist's feeling when he wrote the words:

"How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth, for the courts of the Lord; my heart and my flesh crieth out for the living God."

We do not believe that as a rule children deem it a hardship that they must observe the Sabbath and learn the Catechism. The old-fashioned Sabbath is not so blue as some Christians paint it,

EX-PRESIDENT HAYES ON MONISM.

We quote in full from the Message the President's language in regard to polygamy in the Territories:

"It is the recognized duty and purpose of the people of the United States to suppress polygamy where it now exists in our Territories, and to prevent its extension. Faithful and zealous efforts have been made by the United States authorities in Utah to enforce the law against it. Experience has shown that the legislation upon this subject, to be effective, requires extensive modification and amendment. The longer action is delayed, the more difficult it will be to accomplish what is desired. Prompt and decided measures are necessary. The Mormon sectarian organization which upholds polygamy has the whole power of making and executing the local legislation of the Territory. By its control of the grand and petit juries it possesses a large influence over the administration of justice. Exercising, as the heads of this sect do, the local political power of the Territory, they are able to make effective their hostility to the law of Congress on the subject of polygamy, and, in fact, do prevent its enforcement. Polygamy will not be abolished if the enforcement of the law depends on those who practice and uphold the crime. It can only be suppressed by taking away the political power of the sect which encourages and sustains it. The power of Congress to enact suitable laws to protect the Territories is ample. It is not a case for half-way measures. The political power of the Mormon sect is increasing; it controls now one of our wealthiest and most populous Territories. It is extending steadily into other Territories. Wherever it goes it establishes polygamy and sectarian political power. The sanctity of marriage and the family relation are the corner-stone of our American society and civilization. Religious liberty and the separation of Church and State are among the elementary ideas of free institutions. To re-establish the interests and principles which polygamy and Mormonism have imperiled, and to fully reopen to intelligent and virtuous immigrants of all creeds that part of our domain which has been, in a great degree, closed to general immigration by intolerant and immoral institutions, it is recommended that the government of the Territory of Utah be reorganized. I recommend that Congress provide for the government of Utah by a governor and judges, or commissioners, appointed by the President and confirmed by the Senate—a government analogous to the provisional government established for the territory northwest of the Ohio, by the ordinance of 1788. If, however, it is deemed best to continue the existing form of local government, I recommend that the right to vote, hold office, and sit on juries in the Territory of Utah, be confined to those who neither practice nor uphold polygamy. If thorough measures are adopted, it is believed that within a few years the evils which now afflict Utah will be eradicated, and that this territory will in good time become one of the most prosperous and attractive of the new States of the Union."

AN OLD SOUTHERN BOROUGHS.
BY WALTER H. PAGE.

The whole town has a languid and self-satisfied appearance. There is little animation in man or beast. The very dogs look lazy. It would require twice the energy to put forth the same effort that it would cost in New England. The streets are neglected, and in places almost impassable; the paint is worn from most of the houses; the people are slow in their movements. In the afternoon, an hour before the mail arrives, a crowd begins to gather about the post-office. They sit on chairs that have been half whitened away, on boxes, and on the steps of the porch. If any one approaches and desires to enter, some fellow that is lazily seated in the door will look up mildly and ask, "Want to come in?" Then after a minute of preparation, and a good-natured word about "disturbing a fellow" (at which the more energetic laugh just a little), he will slip aside far enough to allow entrance. The conversation in this company begins usually about the dry weather, or the wet weather, and then some weather prophet will enumerate his signs of rain or of "its clearing up." It was at such a meeting that an old countryman declared that "a wet drought" was mighty nigh as bad as a dry drought. After a while the conversation turns on the political situation (for everybody is a politician). Then the chances of a favorable candidate for the legislature is talked over, and his opponent is unmercifully "run down." If a stranger has come to the inn (for inn is a better word in this connection than hotel), they wonder every man in turn, what his business can be, and talk an hour about him; for it is not every day that they have such a person to talk of. Visitors, except "drummers" from the Northern cities, are very few.

Every one of these men has what he calls his "business." Frequently two of them are associated in a little grocery, the work of which is not half enough to keep one man employed. While one of the firm is out, "gone after the mail,"—that is, engaged for two or three hours in a discussion at the post-office,—the other is seated in the cool part of his store-room, smoking. His quiet is disturbed only now and then by a customer, who is in no hurry to be waited on. So they ten minutes or an hour. These men also are fond of talking; but the range of the subjects is very narrow. They could be informed of what is going on in the world, but they do not care for such information. They talk almost entirely about their private and local affairs. Every one of them knows all about every other one, both in business and at home. Around two subjects,

chiefly, their conversation centers,—the church and politics. They are orthodox in their creed, and good citizens (save in the matter of sins of omission) in their practice. They are moral in their lives, and the most of them are active supporters of one of the Protestant churches. If there happens to be a man among them who denies in the least the literal interpretation of the Scriptures, he is considered a dangerous man in their society, however upright his conduct may be. When the season of political discussion is on the wane, two of the best informed among them will begin a fierce discussion of some very abstruse theological question; for example, the efficacy of the different modes of baptism. It will be taken up at the post-office, and the whole town will take one side or the other. Rarely does such a controversy end in less than a week. But no original arguments, or even phrases, are brought forth: ideas and words alike bear the stamp of the politician or of the preacher.

THRENOLOGY.

Oh, sweet are the scents and songs of spring,
And brave are the summer flowers;
And chill are the autumn winds, that bring
The winter's lingering hours.
And the world goes round and round,
And the sun sinks into the sea;
And, whether I'm on or under the ground,
The world cares little for me.

The hawk sails over the sunny hill;
The brook tumbles on in the shade;
But the friends I have loved are cold and still,
Where their stricken forms were laid.
And the world goes round and round,
And the sun slides into the sea;
And, whether I'm on or under the ground,
The world cares little for me.

O life, why art thou so bright and boon!
O breath, why art thou so sweet!
O friends, how can ye forget so soon
The loved ones who lie at your feet!
And the world goes round and round,
And the sun sinks into the sea;
And, whether I'm on or under the ground,
The world cares little for me.

The ways of men are busy and bright;
The eye of woman is kind:
It is sweet for the eyes to behold the light,
But the dying and the blind,
And the world goes round and round,
And the sun falls into the sea;
And, whether I'm on or under the ground,
The world cares little for me.

But if life awake, and will never cease
On the future I have laid my trust;
And the rose of love and the lily of peace
Shall bloom there forevermore,
Let the world go round and round,
And the sun sink into the sea;
For, whether I'm on or under the ground,
Oh, what will it matter to me?

—J. G. Holland, in Scribner for May.

TEMPERANCE TESTIMONIES.

In a late message to the General Assembly of North Carolina the Governor, referring to the liquor traffic used these words, which ought to be written in words of fire on the conscience of every man in the State at this time:

"There is sold in the State another poison which numbers by the thousands its victims slain, debauched, degraded, impoverished, wrecked, or made miserable and heart-broken."

In sentencing a murderer to death, Judge Johnson, of California, made use of the following language: "Nor shall the place be forgotten in which occurred this shedding of blood. It was in one of the thousand ante-chambers of hell which man, like plague-spots, the fair face of our State. You need not be told that I mean a tippling-shop—the meeting-place of Satan's minions, and the foul cesspool which, by spontaneous generation, breeds and matures all that is loathsome and disgusting in profanity, and babbling, and vulgarity, and Sabbath-breaking. I would not be the owner of a grocery for the price of this globe converted into precious ore. For the pitiful sum of a dime he furnished the poison which made the deceased a fool and this trembling culprit a demon. How paltry a sum for two human lives! This traffic is tolerated by law, and, therefore, the vendor has committed an offense not cognizable by earthly tribunals; but in the sight of him who is unerring wisdom, he who deliberately furnishes the intoxicating draught which inflames men into anger, and violence, and bloodshed, is *particeps criminis* in the moral turpitude of the deed."

WHAT A BIBLE DID.

A minister traveling through an out-of-the-way district had occasion to call upon a shoemaker, and fell into conversation with him while he was at work. The man was very ignorant—like all his neighbors, in fact—but the minister found him a thoughtful person, and sensible of his own mental darkness. He talked freely, and seemed glad to meet one who could understand him. He felt bound and fettered—helpless in heart and soul—he said. Could his visitor prescribe anything to relieve his benighted condition?

"I see one of the 'patent medicine' almanacs here," said the minister. "I conclude you can read?"

"I can read a little," said the shoemaker.

"And you find no medicine there, such as you want. Has it never occurred to you to go to the Bible for instruction, and also for sympathy and help when anxieties press heavily upon you? Christ is the Great Teacher. A man who studies his sayings can not be an ignorant man. If he accepts them, he can not be without hope in this life, or without cheerful anticipations of the mysterious life that is to come. The New Testament tells you about him," said the minister.

"Well, to be honest with you, I have no Bible," said the shoemaker.

The minister gave him his own pocket-Bible; and when he took his departure, a few minutes later, he left his address with him, expressing the hope that he might hear from him. Two months afterwards, while the good man sat in his study, in the city, he was told that a stranger wished to see him. The caller was admitted, and surprised him by the warmth of his greeting, for he did not know him.

"Don't you remember giving a Bible to a shoemaker?" naming the place and time.

"Yes, I do," said the minister.

"Well, I am the man. You Bible has proved the Bread of Life to my heart. I have brought you a little present, and I hope you will accept it, though it doesn't half tell on how thankful I am," and he broke open a bundle and showed a handsome pair of boots.

The minister tried on the boots and to his surprise they fitted him nicely.

"Why, how did you guess my measure so well?" said he.

"You left your foot-prints in the soft clay near my house; I measured the tracks and then I made the boots," said the shoemaker.

The minister was delighted, and declared he had never before received so pleasant a token of friendship.

"But, my friend," he added, "the best of it all is the change in you. You are quite a new man. I did not know you."

The fact was evident enough. The shoemaker was a new man and a happy man—and he was doing as much good to others now as the minister had done to him. When he went back to his distant home, he took a supply of Bibles with him. His neighbors wanted them now as much as he did.

THE RUM-SELLER'S BAG OF MEAL.

Long years ago a glorious revival had swept through a village near the coast of Maine. One sunny Lord's day in June, a goodly number were baptized, and among them an Irishman and his wife, who had forsaken the superstitions of their early days, and learned to know the Lord.

Early Monday morning, before I had arisen from my bed, I heard earnest voices in the kitchen. The converted Irishman was telling the lady with whom I was boarding, how much she had enjoyed the services of the preceding day, both at the church and at the baptism.

"But," she added, "we were very hungry and weak, as we had nothing to eat but potatoes."

How these words stung me, I can never express. The memory of them has never been effaced from my heart. I felt condemned and guilty. I had feared faithfully for the souls of these poor people, but had never once thought of their temporal necessities. A young preacher, and without a family, I had not yet learned that it was a part of the shepherd's duty to look after the physical wants of his flock.

Our poor Irish friends lived in a little, squalid hut, situated where two roads met. The man was unskilled in most kinds of labor, and consequently they were very poor, and that through no fault of their own. Stung to the quick by the sad voice of the hungry woman, I sprang from my bed and went to the kitchen. But the woman was gone; she had begged two quarts of meal and started for home.

I had a beautiful black horse in the pasture hard by, and he expected his four quarts of good Indian corn meal poured on the green grass for him by my own hand every morning. I hurried to my meal barrel in the barn, and found in it about half a bushel of meal; I turned it into a bag, slung it across my shoulder, and started for the home of these lowly disciples of the Master. While crossing the pasture my fine horse came bounding over the field to me for his morning luxury, and through that sleek, beautiful creature the devil himself seemed to speak to me.

"Now you know you are out of money, and how will you get more meal for your beautiful horse?"

I was surprised at the force of the temptation. Searching my pockets I found half a dollar; and with that bit of coin I silenced the tempter by saying, "I can buy half a bushel of corn with this; and before that is gone I shall have more money." But on entering the lowly home and looking upon the pale faces of the parents and their flock of children, I deposited both meal and money with them, and returned to my rooms.

That afternoon I had occasion to visit a distant part of the parish and in doing so I passed a notorious rum-shop, kept by a desperate man. I had never spoken to this rum-seller, and feared the very sight of him. As I approached I saw him sitting at his door, and beckoning me he called out:

"Drive up elder! you sha'n't be hurt!"

There was kindness in his voice, and I drove up.

"You have a nice horse! I guess you meal him pretty well?"

"I said, 'Yes, I give him meal.'"

"Wait a minute!" said he, and going into his shop he brought out a bag of meal, placed it in my carriage, and said:

"There! don't you say that I never gave a minister anything!"

And so at the setting of the sun there was bread on the poor Irishman's board, and my horse had his accustomed meal, and I had a better enlightened conscience, and had learned that preaching was but a small part of the work of a true servant of Jesus Christ.

—Exchange.

A TOUCHING INCIDENT.

There is, in a Sunday-school at Nantasket, a little girl of whom the following incident was related by Mrs. C. T. Richardson, at the recent meeting of the Norfolk County, Mass., Sabbath-school Union. It occurred when she was only six years of age.

Her uncle was brought home very sick, and the doctor told the family he could not live. The little girl heard it, and at a time when no one was in the sick room, she went softly in and up to the bedside, put one hand on the cheek of the man, and reaching up, pressed her face close to his and whispered, "Cast your sins on Jesus, the spotless Lamb of God."

His bodily distress had been very great, a moan coming with every breath; but at her whispered words, the flood-gates of his soul were unlocked, and he burst into tears. The little girl went about her play, not telling any one she had been in the room. His mental anguish was as great as his

bodily suffering. All through the night he lay praying for mercy and forgiveness of sin. The next day the little messenger God sent watched her chance, and again went to the sick man, and whispered with a winning tenderness:

"Did you do as I told you, Uncle William?"

"Yes, I did, I did! He has washed away my sins."

Only a few hours before he died he implored God's richest blessing upon "this little angel," as he called her, for teaching him the way to Jesus.—*Methuendist Recorder*.

OLD AUNT PEGGY.

A good Kentucky lady, upon her return to the home of her youth, after an absence of many months, heard of the distressed condition of "Old Aunt Peggy," a negro who had belonged to her family. In the kindness of her heart, she immediately made arrangements for her comfort, and started out in the rain to find her. When Mrs. B. entered the wretched hovel, Aunt Peggy was hovering over a little fire in an old rusty broken stove, and exclaimed—

"Dar, now! if dar ain't Miss Mary!"

After an exchange of hearty greetings, Mrs. B. said: "O dear! how have you lived in this condition?"

"Oh, de good Lord mi'ty min'full 'bout me. Sometimes I has nottin' to eat, but den he takes my appettin' 'way from me, so I doesn't crave nothin'; den I gets sleepy, an' I dreams mi'ty pleas'n't. O child! I takes it friendly."

"Well, but, Aunt Peggy, you have not a dry spot in your shanty?"

"Well, honey, I knows dat; but it don't seem to gin me no cold; den, bless you? it doesn't rain eb'ry day."

Mrs. B. who by this time was very much impressed that "godliness with contentment" is truly "great gain," said:

"Well, Aunt Peggy, I will send for you this afternoon. We have a nice little room fitted up, and your wants shall be supplied as long as you live."

Clasping her hands together, she fell down upon her knees, and with tears of joy streaming down her poor old black cheeks, she praised the Lord; then quietly down, said:

"Dar, now! didn't I tell you I takes it all friendly? S'pose Aunt Peggy hadn't been in such a fix, whar'd Miss Mary got a chance to put another star in her crown? An' I knows it's gwine to be sot full on 'em kase you was always good to us."—*Exchange*.

THE GOURD AND THE PALM.

A gourd wound itself round a lofty palm, and in a few weeks climbed up to its very top.

"How old mayest thou be?" asked the new-comer.

"About a hundred years," was the answer.

"A hundred years, no taller! Only look! I have grown as tall as you in fewer days than you can count years."

"I know that well," replied the palm. "Every summer of my life a gourd has climbed up round me as proud as thou art, and as short-lived as thou wilt be."

STRENGTH FOR THE DAY.

BY RACHEL G. ALSTON.

Strength for the day! At early dawn, I stand
Helpless and weak, and with unresting eyes,
Watching for day. Before the portals lie
A low black cloud—a heavy, iron band.
Slowly the mist is lifted from the land,
And pearl and amber gleam across the skies.
Gladdening my upward gaze with sweet surprise
I own the sun; I know that He whose hand
Hath fringed these amber clouds with ruby rays,
Will to my wandering steps be guide and stay;
Breathes o'er my wavering heart the rest for aye,
And give my waiting, folding hand the rest for aye,
His blessed morning boon—strength for the day!
—Scribner's.

HOW TO BE NOBODY.

It is easy to be nobody, and we will tell you how to do it. Go to the drinking saloon to spend your leisure time. You need not drink much now; just a little beer or some other drink. In the meantime, play dominoes, checkers or something else to kill time, so that you will be sure not to read any useful books.

If you read anything, let it be the dime novel of the day; thus go on, keeping your stomach full and your head empty, and yourself playing time-killing games, and in a few years you'll be nobody, unless you should turn out a drunkard or a professional gambler, either of which is worse than nobody. There are any number of young men hanging about the saloons just ready to graduate and be nobodies.—*Presbyterian*.

SELECT READINGS.

I praise thee while my days go on;
I love thee while my days go on,
Through dark and death, through fire and frost,
With emptied arms and treasure lost,
I thank thee while my days go on,
I thank thee while my days go on.

—E. B. Browning.

Love that has nothing but beauty to keep it in good health is short-lived and apt to have ague fits.—*Erasmus*.

Even the most religious man, who would scorn to worship an idol, takes peculiar delight in being worshipped as an idol himself.

Nothing sharpens the arrow of sarcasm so keenly as the courtesy that polishes it; no reproach is like that we clothe with a smile, and present with a bow.

If thou wouldst find *much* favor and peace with God and man, be very low in thine own eyes. *Forgive* thyself little, and others much.

When a young man sneers at the backwoods town in which he was born, and its old-fashioned ways, he has lost the best part of his manhood.

Knowledge always desires increase; it is like fire, which must first be kindled by some external agent, but which will afterward propagate itself.

"Men," said Bacon, "till a matter be done, wonder that it can be done; and as soon as it is done, wonder again that it was no sooner done."

We are often permitted to hear the time-worn proverb, that "charity begins at home." This is true, but if it is of the right kind, it isn't stay at home.

HE SAID HE WOULD.

"He said he would, and he will." This was a child's definition of faith in Christ, and it is not both clear and correct? Christ said that he would save those who trust in him, and he will. No doubt, no fear, no suspense. He says that he will give grace and glory, and that no good thing will he withhold from them that walk uprightly. Yes, reader, he will do as he has promised. "He said he would and he will."

In a little village in Virginia there lived a family named Ransom. They were not very pious people, and never went to church. Once, however, during a revival, the family were prevailed upon to attend preaching. When they made their reluctant and tardy appearance, the services had just begun, and when they had scarcely taken their seats, the minister gave out the first hymn, reading it somewhat thus: "All right!" cried the head of the Ransoms, getting up in a rage, and clapping his hat on his head. "Come along, old woman and gals; we'll go home fast enough; and everybody in the church knows we didn't want to come."

Our experience as a child and as a parent convinces us that Catechism study may be made pleasant. The questions and answers may be explained so that children will understand most of them. The words at any rate are fixed in the mind. The meaning will come as the mind develops.

CHILDREN should be taken to church, not for what they will hear simply, but that the habit of going may be formed. The value of this habit can not be overestimated. Train a child to go to the house of God, and when he is old he, in all probability, will be found in the church. Train him to neglect the church, and he will be almost certain to neglect it all his life.

An exchange wonders if it has come to pass that no one can leave money to religious institutions without having his will contested on the ground of insanity? It looks so in some States; but the way is open to give the money while one is still alive and able to defend his donations.

The death is announced of Rev. Wm. Moreley Punshon, of London. He was well known in this country, particularly among Methodists. He was born at Doncaster, England, in 1824, and began to preach when he was sixteen. He was President of the Wesleyan Conference in Canada for several years. He returned in 1875, was elected President of the English Conference in 1876, and has since served as principal Secretary of the English Wesleyan Missionary Society. He was a prince of pulpit orators. *The Western Christian Advocate* says "he was the Simpson, Bascom and Olin of English Wesleyanism."

A SUMMER SCHOOL OF CHRISTIAN PHILOSOPHY, will be held this year at Warwick Woodlands, Greenwood Lake, N. Y., beginning Tuesday, 12th of July; the Dean of the Faculty is Rev. Dr. Deems, of the Church of the Strangers, and the Secretary is Rev. A. H. Bradford, of Montclair, N. J. The lecturers already engaged are President Porter of Yale College, Chancellor Crosby of the New York University, President Bascom of Wisconsin University, Professor Bowne of Boston University, and Professor Winchell of Michigan University. A layman has guaranteed the financial success of the undertaking.

SIMPLE, earnest, truthful, chronological, clearly expressed "pulpit notices" are akin to all other good work done for the Master; and to say the least, the old saw holds good—"What is worth doing at all is worth doing well."—*Evangelical Magazine*.

Current Literature.

BOYS AND GIRLS PLAYING, and Other Addresses to Children. By the Right Rev. J. C. Kyle, D.D., Lord Bishop of Liverpool, author of *Expository Thoughts on the Gospels*, etc. Robert Carter & Bros., publishers, New York.

This volume is made up of short sermons to children, presented in simple and direct language, and are much after the style of many Sunday-school addresses to which we have listened. They are orthodox in sentiment, and evangelical in tone, in this latter respect decidedly superior to some which we have heard. The themes are well chosen, and their treatment interesting. For sale in Cincinnati by Robert Clarke & Co.

APPLETON'S NEW HANDY-VOLUME SERIES. New York: D. Appleton & Co.

"Lady Clara De Vere." By Friedrich Spielhagen. This is a novel of about the average grade. Lady Clara De Vere loves the young forester, and learns that he is Lord De Vere and she is not the lady Clara. He magnanimously destroys the documents, and thus bestows an earldom on the woman who loves him. He then takes a poor girl for his wife and comes to America. Price 25 cents. For sale in Cincinnati by Robert Clarke & Co.

WINE-DRINKING AND THE SCRIPTURES.—The National Temperance Society has just published, in pamphlet form, a very able, scholarly paper, with the above title, by Prof. Tayler Lewis, LL.D., contributed to the *Adocate of Chicago* in 1874. It is a very searching and conclusive examination and refutation of the arguments against abstinence which have been sought in the Bible. Reproduced now in permanent form, it is a most timely addition to the literature of the Scriptural phase of the temperance question. No one will venture to call in question the eminent scholarly attainments and the high-minded Christian character of Prof. Lewis. Every clergyman and every thoughtful Christian in the land desirous of the truth on this subject should have a copy of this most valuable pamphlet. The pamphlet also contains Prof. Lewis's admirable introduction to the "Temperance Bible Commentary" prepared by Dr. F. R. Lees and Rev. Dawson Burns. 12mo, 24 pages. Price 10 cents. Address J. N. Stearns, publishing agent, 58 Reade Street, New York City.

BUYING THE CHANNEL; or, True or False Lights on Temperance.—This is a new sermon delivered by T. L. Cuyler, D.D., pastor of Lafayette Avenue Church, Brooklyn, just previous to his departure for Europe. It exposes the sophistries of the advocates of moderate drinking, and is a complete answer to the recent utterances of its most noted champion. It is a first-class hand-book for total abstinents, and should have a wide circulation. 12mo, 16 pages. Single copies, 5 cents; 60 cents per dozen. Address J. N. Stearns, publishing agent, 58 Reade Street, New York City.

COMMON SENSE IN CHURCH BUILDING is the title of a neat little book by E. C. Gardner, published by Bicknell & Comstock, New York. It is illustrated by seven original plans, and seems to present a good many common-sense ideas on a very important subject, one in which many of our readers are, no doubt, deeply interested. As the author says, "there has been no attempt to give in these pages a technical discourse upon church architecture, but a simple protest against certain false and inconsistent modes of building, and a plea for truth and common sense." Sent by the publishers post-paid, to any address, for \$1.

DITSON & Co.'s specimen package of new music for this month contains much that is worth preserving. There is

more, Washington, Newark and Zanesville.
From Columbus, Ohio, to Philadelphia and Indianapolis R.R., for Delaware, Cleveland, Buffalo and points North.
From Columbus and Toledo R. R., for Delaware, Toledo, Detroit and the West.
With Columbus, Springfield and Cincinnati R. R., for Cincinnati, Springfield, Chicago and Cincinnati.
With Cleveland, Mt. Vernon and Columbus R. R. or Cleveland and Mt. Vernon.
From Columbus, V. R. R., for Lancaster, Zanesville, Washington C. H. and Wilmington, Ohio.
From Chillicothe with M. & O. R. R., for Hamden, Athens, Cincinnati and intermediate points.
At Waverly with S. J. & P. R. R., for Jackson.
At Jackson, Tenn., with Nashville and Chattanooga Iron, Pomeroy, Gallipolis, Maysville and Huntington; connecting at Huntington with Chesapeake Bay and Potomac Rivers R.R. for Charlottesville, Gordonsville and Richmond, Va.

The Sabbath School.

LESSONS FOR 1881.

(International Series.)

PREPARED EXPRESSLY FOR THE
JOURNAL AND MESSEIGER.Sabbath-School Lessons for the Second
Quarter, 1881.

May 1. "Lost and Found." Luke xv. 1-10.
Golden Text, Luke xv. 10.
May 8. "The Prodigal Son." Luke xv. 11-24.
Golden Text, Luke xv. 11.
May 15. "The Rich Man and Lazarus." Luke xvi. 19-31.
Golden Text, Luke xvi. 19.
May 22. "Parables on Prayer." Luke xviii. 1-14.
Golden Text, Luke xxi. 9.
May 29. "Parables of the Kingdom." Luke xxi. 15-27.
Golden Text, Luke xxi. 12.

CATECHISM.

Q. 39.—What is election? A.—Election is the purpose of God, by which those who are saved were, before the foundation of the world, chosen to be conformed to the image of his Son, to whom they were given as his people. (Eph. i. 4, 5; 2 Thess. ii. 13; John xv. 16; 1 Pet. i. 2.)

Q. 40.—Is injustice done to any by the election of some to be saved? A.—No injustice is done by election, for all men were deservedly condemned, and God was not under obligation to save any. (Rom. iii. 9, 23; Eph. ii. 1, 2.)

LESSON VII.—THE RICH MAN AND LAZARUS.

LUKE XVI. 19-31. MEMORIZE VERSES 25, 26.
19. There was a certain rich man, who was clothed in purple and fine linen, and fared sumptuously every day.
20. And there was a certain beggar named Lazarus, who was laid at his gate, full of sores.
21. And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.
22. And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried.
23. And in hell he lifted up his eyes, being in torments, and saw Abraham afar off, and Lazarus in his bosom.
24. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue: for I am tormented in this flame.
25. But Abraham said, Son, remember that thou wast once comforted by Lazarus, when he was dead, and thou wast comforted by him: but now he is comforted, and thou art tormented.
26. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.

27. Then he said, I pray thee therefore, Father, that thou wilt send Lazarus, that he may dip the tip of his finger in water, and cool my tongue: for I am tormented in this flame.
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are only the stewards of God; but this one acts as though he were God himself. His highest thought seems to be the gratification of self. This Pharisee lives as a Sadducee. He is a practical unbeliever in a future life, and consequently in man's accountability to God for the deeds done in the body. Doubtless the world deems him fortunate and happy, and many look enviously at his palace.

20, 21. A certain beggar. How great the contrast! yet how often seen! Lazarus. The beggar's name is given, and with an evident purpose to suggest his character. A man is never acceptable to God simply because he is poor in worldly goods. He must be poor in spirit; and then, rich or poor, God looks upon him with favor. Lazarus means "God-helped." (Some have suggested that it also means "no-helped," referring to the fact that he was not helped of Mammon.) "He has a name, for his name alone is written before God." (Stier.)

Laid at his gate. Cast down before the "rich man's" chief entrance, by people who thus thought to ease their consciences and cast off responsibility. There are many who are glad to shift responsibility of this kind upon their rich neighbors.

Full of sores. "Ulcers," which are uncovered to the dogs in his wretched nakedness. Sores, his covering, instead of purple and fine linen. Desiring to be fed, etc. We are not told that he died of hunger, so we may infer that he received some of the crumbs, though, judging from observation of such cases to-day, we conclude that he was fed without being filled. How great the difference between the earthly condition of the God-helped and the Mammon-helped man, judging according to appearance!

22. But now death comes to both. The beggar died. He had no funeral worth mentioning. Doubtless he was rudely thrust into a grave by the servants of the rich man.

Carried by the angels into Abraham's bosom. (Matt. xviii. 10; xiii. 49. Col. iii. 18.) No man to care for the body; but angels welcome the spirit and bear it away into Abraham's bosom. Why not to Christ? (Phil. i. 23.) Because Christ had not yet ascended. Why to Abraham? Because Abraham, as father of the faithful, bears, and probably ever will bear, an important relation to those who are saved through faith. (Matt. viii. 11. Gal. iii. 7.) Was buried. The earthly remains of the worldling are probably carried away to the grave in grand style. Possibly this closing scene was grander than any in which he had figured in life.

23. In hell. Hades, a word which, when Christ used it, already had a well-known meaning nearly all over the world: "The place of departed spirits." "The invisible," "the invisible land," "the place of assembly and residence for all who depart from the present world." (Cremer.)

Lifted up his eyes. Perceived in some way. Whether this communication between the wicked and righteous is usual, or was only permitted on this occasion, is difficult to determine. It is not likely that there will be any such communication after the last judgment. (Matt. xxv. 34, 41, 46.)

Being in torments. How great the contrast between his condition now and his condition while living! He is in a state of great suffering, and, in this condition, he sees and recognizes Abraham and Lazarus. He had often seen Lazarus lying at his gate, and probably then thought him as scarcely worth noticing.

24. Father Abraham, etc. One of the seed of Abraham according to the flesh, but not according to the promise. He looks to Abraham, and not to God. He is in the situation of being without God, with no hope of ever being at peace with him. He has neglected his last opportunity of being reconciled to God.

Send Lazarus. Same spirit manifested by the wicked on the last day. "When saw we thee hungry, and did not feed thee?" He undoubtedly thought that Lazarus ought to remember all the crumbs he had received from his table, and that Abraham knew of his goodness. Tip of his finger. Only a little relief, he cries. Cool my tongue. A burning want, aggravated by his surroundings. Oh, the want of those who forsake God, who alone can supply their needs! who forget that the very things of this life, for which they forsake him, are all given by God!

25. Son, remember. What must memory in another world be to those who are past hope! Neglected opportunities, despised salvation; and now what a condition of hopeless misery! Would to God that none might perish, but that all would come to the knowledge of the truth.

Received thy good things. He had been content to forget God and serve Mammon. He received the best that Mammon had to give, but his reward is now gone. In serving Mammon, he had sinned against God, and he had sinned against his whole service and heart, and now he must receive just punishment. "He that be lieveth not is condemned already."

Lazarus evil things. Those who are not willing to serve Mammon sometimes have a hard time in this world; but we should remember the words of Christ: "Ye can not serve God and Mammon." But now, how different earthly things appear from the standpoint of earth and the standpoint of heaven!

26. Even though it might be in the hearts of Abraham and Lazarus to pity the rich man, yet divine justice interposes an impassable gulf. God has already shown his mercy, and it has been rejected. Now justice can not permit it to extend any further.

27. This request is not so unselfish as it might seem. It is just as though he said: "Send Lazarus to my brethren, that he may give them such warning which, had I received, I would never have come here." Thus intimating that he is in his present condition through the fault of God, or his servants, in not giving him warning.

28. They have Moses and the prophets.

29. They have Moses and the prophets.

30. They have Moses and the prophets.

31. They have Moses and the prophets.

32. They have Moses and the prophets.

33. They have Moses and the prophets.

34. They have Moses and the prophets.

35. They have Moses and the prophets.

36. They have Moses and the prophets.

37. They have Moses and the prophets.

38. They have Moses and the prophets.

39. They have Moses and the prophets.

40. They have Moses and the prophets.

41. They have Moses and the prophets.

Abraham replies, suggesting to him, doubtless, how he had neglected those warnings of God.

30. Nay. Those are not sufficient, otherwise I would not be where I am. If one went into them from the dead. Men often say, "If we only had more lights," and some seek it through "familiar spirits," but only find darkness. What men need is not more light, but to follow the light they already have.

31. Neither will they be persuaded, etc. One has risen from the dead; and yet men will not believe. There is a terrible hardness of heart, a terrible "will not," which brings so many down to death.

PRIMARY DEPARTMENT.

Sunday, May 15.

The Rich Man and Lazarus. Luke xvi. 19-31.

Golden Text. But the righteous hath hope in his death. Prov. xiv. 32.

Review.—There should be one, by all means, though it ought not to be lengthy. The questions with which we intend to bring it out ought to be suggested by the way in which our special classes received the lesson as we presented it the week before. In many instances its special point can be made to serve as an introduction to the lesson of the day; in no case should it consist of questions just as they happen to occur to us. In this instance, having received from my class as full an account as they can give of the prodigal son, I shall ask if they think the prodigal was happy when he reached home. Why? What gave him the most joy? Was it the robe, the ring and the feasting, or was it his father's free and full forgiveness, of which these were only the tokens? We must all have God's forgiveness in order to be truly happy. Our lesson to-day is about a man who had everything this world could give to make him happy, but had not God's forgiveness.

The most natural way to present the lesson will be in the form of two pictures.

I. On earth.—Two men; the first, no name but rich; as you tell of him, with a few simple strokes of the crayon outline his home; give some account of how you suppose he spent his time and money. Indicate, with crayon, Lazarus lying at his gate; show the great contrast between their conditions, and the utter lack of any care or thought on the part of the rich man for one so much in need of help.

II. The other world.—Death of Lazarus; the bright, heavenly messengers, sent to bear him to another home; the death and burial of the rich man; his awakening in another world; the contrast. Who now cries for help? Picture the scene as Christ gave it, for we know nothing more. There is little we can say about it other than the plain words of the lesson, and these are direct and simple enough for any, whether young or old.

Blackboard.—To enforce the words, the word; mark a point some distance above and to the right and print "Heaven;" one below and to the right and print "Hell;" between them put the word "Gulf." As you develop the lesson, draw line connecting the words "earth" and "heaven," and print upon it "Jesus;" also one connecting words "earth" and "hell," and print upon this "Sin."

Special Lessons.—Great care must be taken to make clear what was the sin of the rich man; not that he was rich, for it is a good thing, on the whole, to be rich; it enables a man or woman to become very useful. It is only the love of money that is the root of all evil. This man's sin was that he loved himself and his own ease and comfort. He did not learn to love his fellow-men on earth, and so was not fit for heaven, where all is love. Also, why was Lazarus taken to heaven? Not because he had been poor or a sufferer; we know it must have been because he was patient and trusted in God to give him just what he needed.

It will be well to notice that these two men recognized one another in the other world, and that they did not forget what their lives had been on the earth. Your class will be interested in this, and it will serve to prepare the way for what should be the

Final Thought.—The future of each one depends not upon what they now have, but upon what they now are. The very poorest little girl or boy in your class can be as near the Savior, and have as bright a crown and white a robe as any one whom they know; it all depends upon whether they try to be like Christ in character. Repeat Golden Text. To be righteous is to be like Christ, and only Christ can make us so. What is that hope?

Lesson hymn: "A beautiful land by faith I see."

The Lost Sheep, The Lost Piece of Money, and the Prodigal Son.—Luke xv.

The Pharisees and Scribes found fault with Jesus because he ate with publicans and sinners—vile persons. Jesus tells them these three short stories to illustrate his conduct in that regard. Let it be remembered that the lost sheep was still a sheep; the piece of money was the property of the woman—it was lost, but it was hers; the son, though a prodigal, was still a son. Now, the analogy requires us to hold that these publicans and vile persons were still the sons and daughters of Abraham; they were within the Jewish Church; they had not been put out of the syna-

gogue; they had done many things wrong; the Savior called them "vipers," "hypocrites," and justly charged some of them with being bad men; they had departed from the teaching of Moses, but they were in the Jewish Church.

If I am right thus far, then the practical teaching of the lesson is, (1) a Christian may get out of the way of life and salvation; (2) the church should go after him until he is restored; (3) the doctrine of the final perseverance of the saints is affirmed; (4) Universalism has no support from these parables, for they have regard

only to the sheep, and we are not of the sheep until we have accepted Christ, and been made partakers of the heavenly calling, by being adopted into his family-fold. BIBLE CLASS TEACHER.

A ROAD was needed in Bonny, Africa, from the rear of church to

Journal and Messenger.

WEDNESDAY, MAY 18, 1881.

CALIFORNIA LETTER.

The Holy City.

I don't mean San Francisco or even Cincinnati. But I have been thinking to-day what a delightful home either of these cities would be if there were in it "nothing that defileth or worketh abomination or maketh a lie." There are many fascinations about cities. They have been the centers of the highest civilization in all lands and ages. They attract the genius and the wealth of the world. The artists are in the cities. The millionaires are in the cities. The great enterprises that change the face of the earth and develop its resources, originate and are controlled in the cities. If the Panama Canal is ever dug, its ownership or management will not be on the Isthmus, but in Paris, London or New York.

In the great cities of Europe and the United States the student finds libraries and museums to aid him in his studies. The artist finds galleries of paintings and statuary. The man whose tastes are social can secure congenial society. The Christian can be sure of hearing preachers who will stimulate his holiest aspirations and instruct him in spiritual things. The lover of music will be able to listen to the best singers, and to cultivate his own ear and voice. He who wants the luxuries that nature or art produces in any part of the world can find them in all of the great cities. Vessels and cars bring daily to San Francisco whatever is best of the productions of other lands, both arctic and tropical, and whatever is most elegant or useful of the works of men in all parts of the world. And finally, each of our great cities is in hourly communication with the whole of the civilized portion of the earth. We know every morning in San Francisco what they did the day before in Russia and Austria, in England, Italy and India.

Place a man in one of our cities with plenty of money, gratify his tastes with culture that would secure him a place in the best social circles, and he ought to be happy. He is surrounded by all that his appetites clamor for, and by all that can "rouse, refine and elevate the soul."

And yet the wealthy in our cities are not happy; neither are they who are popular in society or who are eminent in literature, science and art. Success excites envy and jealousy. Riches and reputation bring many special cares and burdens. The backbiter and the black-mailer are abroad. Gratification stimulates desire, and he who has all of good that this world could give would yet sigh like Alexander for another world to conquer.

But of the crowded population in our cities only a few are able to enjoy their advantages. The masses have to toil for their daily bread. They have no time to visit libraries and art galleries; no money to buy tickets to the best concerts or lectures. The wealth accumulated in cities is in the hands of a few, and the poor are miserably poor.

And worse still: vice and crime abound in our cities. There are portions of San Francisco that I can not walk through without shuddering. The very atmosphere is sulphurous with profanity and obscenity. The low saloons that line the streets are man-traps, in which souls are caught and caged, and fettered for perdition. Let me quote a paragraph from an old newspaper:

"Nine o'clock, all's well!" chanted the pacing watchman. But when he said "all's well," the devil must have laughed in sardonic scorn; the red fires of his work were burning all over the crowded city. "Ten o'clock and all's well!" and pious people said their prayers and laid down to sleep; and here in this city alone two thousand dram-shops stood open, and he saw the sons of ministers and deacons and other good people turning in, and well he knew for what they were turning. "Eleven o'clock, and all's well!" and yet theaters crowded with young men and women, boys and girls, lurid with the glare of sin, redolent of blasphemy, the very air thick with moral pollution, were in full blast. Concert cellars gathered their motley crews; dance-houses rung with maddening cheer. The tempted, turned away from honest labor sought in vain, crouched beside the wall, and an eager hungry look was in their eyes. The devil must have laughed as he heard the drowsy watchman cry, "all's well," and saw good people sound asleep. "Twelve o'clock and all's well!" Once a year some churches hold a watch night, and with solemn song and prayer see the old year out and the new year in. It is an event prepared for, talked of, and remembered as an epoch. Now go out. Midnight! Hark! the billiard balls are set a-rolling; hark to the rattle of dice; hear the oaths and curses of men around their card-tables. The gambling halls keep watch-night seven times each week. Midnight! yet through half-opened blinds streams the light of the house of the strange woman. Her doors are open, and from them there is a direct and short path to the shade of hell. On through the small hours the devil keeps his way. Along his path are theft and arson and violence, ghastly murder and outraged virtue. The sin-born babe is strangled; the wandering, homeless wretch takes his plunge into eternity to escape the starvation or the retribution of time.

Sin in the city makes the taxes high; makes life and property insecure. Cities are the centers of official corruption, of election frauds, of riots and mobs. That massing of men which promotes civilization tends also to moral prostration. And the reason is not hard to find. The race is fallen. The whole head is sick and the whole heart is faint. Bringing together a million of hearts, each of which is rotten to the core, will not result in purity and spiritual health. But if each of those hearts could be renewed, if in all holiness and love could take the place of selfishness and sin, then we should have a holy city—a pure civilization and such security, peace, prosperity and blessedness as the world has never seen. And from holy cities holy influences would go forth over the land. The gospel work in San Francisco

last winter stimulated Christians and startled sinners in every corner of the Pacific Coast. If we would save our country we must save the cities. Their thorough evangelization is the pressing duty of the hour. Many earnest men are engaged in it. Yet how slow the progress! How much there is yet to be done! Spurgeon says:

The reclaiming of men in the city is like digging out those noble monuments of the past so long buried amid the ruins of Nineveh. In excavating this vast population you have as it were laid bare the head of a huge winged bull, until you can observe that it has a human countenance, and will well repay you for your toil.

Are you going to congratulate yourselves that you have succeeded thus far? Why, there are the colossal feet and the mighty wings and all the rest of the body; all these are to be uncovered from the ruins, and the whole mass lifted up from the depth in which it lies imbedded. But because you have done a little to bless London, are you to sit down and say it is done? Where are the tens of thousands who never hear the gospel? Where is the great outlying mass of our leviathan city?

Perhaps none of our earthly cities will ever be holy. But we are told in the visions of the apocalypse of a holy city. It will be a cubic city, 1,500 miles long, 1,500 miles broad and 1,500 miles high. Its population will be beyond the computation of any human arithmetic, and they will all be pure and loving and happy as the angels. In that city there will be no more death, neither sorrow or crying; neither shall there be any more pain. There will be no night there. There will be no hunger or thirst there. Living water will flow through all the streets. Trees of life will bear fruit every month. That city will have all the attractions of our human cities, with none of their evils. In it the rays of intelligence and sympathy and love from myriads of hearts will converge, kindling such light and joy as no human imagination can conceive of. Revelation could not have given us a grander picture of the bliss and glory of the future than in the words a "holy city." As we ponder these words, and catch something of their meaning amid the strife and turmoil of our city life, we feel, like Bunyan's pilgrims in the land of Beulah, a longing to cross the river and join the ransomed ones who walk the golden streets. But we must tarry and toil until our summons comes. C. E. B.

SAN FRANCISCO, April 26, 1881.

"NOT HALF ENOUGH"

Some years since, when the writer was assisting a pastor at a communion service, among a score or more of applicants for admission to the church was a little girl of eleven summers. The elders, though old and experienced men, hesitated to receive her, chiefly on account of her tender years, and were about to put her off and advise her to wait until some future time. Her looks and actions gave clear evidence of sincerity and earnestness. It seemed as though she might be just such a one as should be received and wrong to reject; and this opinion was strengthened when, by inquiry, it was found that she had been religiously trained by a widowed mother. For further evidence she was asked, "What makes you think you love the Savior?" Her quick reply was: "Oh, I know I love the Savior, but I know I don't love him half enough!" Her manner and the very tones of her voice emphasizing the "not half enough" were so convincing that her case was no longer in suspense—her claim to be numbered with God's people at the communion table was granted at once. A subsequent life of more than twenty years gave unequivocal evidence of the genuineness of her conversion. Not long since she died in peace, and as she sees "the King in his beauty," may still feel that she does not love him "half enough."

The answer of this little artless child is replete with meaning—brim full. In it is a profession of love to Christ—an acknowledgment that it is not half what it ought to be, and a soul longing to love him more. The expression "not half enough" finds a ready response from many a heart of riper years—an unuttered feeling of many a doubting Christian.

Such thirsting to love the Savior is ground for encouragement, as a clear evidence that the heart has been touched by divine love. Love begets love. The unregenerate heart does not and can not love Christ, for "the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be." If we then love him it is "because he first loved us." This is a theological, a Bible truth. If, therefore, there is a sincere, earnest soul longing to love the Savior more, it is a sure test of regeneration, and should scatter to the "four winds" our doubts and fears.

Our love for Christ is not half enough when we consider how great and how much greater is his for us. "Surpassing far all thought, all knowledge, all desire." Not half enough when we think of his as unsought and unmerited by us. "But God commendeth his love toward us, in that while we were yet sinners, Christ died for us." Not half enough when we contemplate the sacrifices, self-denials and cruel death involved in his love for us in assuming humanity. And not half enough when we take in the full measure, the glorious and far-reaching benefits of his love in expiating guilt, in forgiveness of sins and life everlasting.

Should the question be put to us as individuals directly by Christ, "Lovest thou me," could we appeal to the Searcher of all hearts, as did Peter, and say: "Lord, thou knowest all things, thou knowest that I love thee?" If so, most likely, the best of Christians would feel like supplementing it with "but not half enough."

It may be presumed that not until the redeemed reach the heavenly "mansions" and comprehend more fully the wonders of redemption as experienced in glory that they will feel the full force of the Savior's claims for their love.

How strange, how wonderfully strange, that a single one of the human family should be found refusing to love Christ, the most lovable Being in the universe! Christ, so able and willing to bless, and we, so needy and perishing! How great and how just the condemnation of such must be! All the holy in heaven may join in the fearful sentence, "If any man love not the Lord Jesus Christ, let him be anathema, maran-atha." S. S. P.

AFFLICTIONS NEEDFUL.

Heb. xii. 4-11.

BY DR. R. W. LANDIS.

Oh, why are ye fearful, and fret
When darkness and dangers appear,
Or trials your pathway beset?
These are but your discipline here—
A discipline needed, if you
Would vanquish the world and its snares;
Sent by One, faithful and true,
On whom ye may cast all your cares.

It aims but to drive from your soul
The power which sin has obtained,
And fit you for heaven's control.
And joys which his sorrows have gained.
And every stripe which you feel,
And welcome with joy from his hand,
Contains what to you he'll reveal—
A wealth that earth ne'er could command.
DANVILLE, Ky.

A STRANGE PREACHER.

The following article is making the rounds of the press:

There was once a minister of the gospel who never built a church.
Who never preached in one.
Who never proposed a church fair to buy the church a new carpet.
Who never founded a new sect.
Who never belonged to any sect.
Who frequented public houses and drank wine with sinners.
Who never received a salary.
Who never asked for one.
Who never wore a black suit or white necktie.
Who never used a prayer-book.
Or a hymn-book.
Or wrote a sermon.
Who never hired a cornet soloist to draw souls to hear the "word."
Who never advertised his sermons.
Who never went through a course of theological study.
Who never was ordained.
Who never was even "converted."
Who never went to a conference.
Who was he?
Christ.

Before readers form their opinion of the great preacher from these statements it would be well to examine them. The synagogues were the churches of Christ's day. He preached in them frequently. Luke iv. 16.

It is not recorded that Christ ever built or helped build a synagogue, but as he strove to fulfill all righteousness, he probably did. As a carpenter he may have helped with his own tools.

He was the foundation of the sect called the Nazarenes. A sect in that day, as now, very much spoken against. Acts xxiv. 5-2; xxviii. 22.

There is no proof that he ever was in a public house of entertainment or that he drank wine with sinners. There were people then as now who called him a wine-bibber, but they did not give us the chapter and verse.

We do not know the color of his clothes, but they were probably like those of other religious teachers of the time.

Whether he wrote his sermons or took a regular course of study, we do not know, nor does it matter. He ordained disciples to preach the gospel, to which, he was anointed. Mark iii. 14.

Whether he ever received a salary or not, his doctrine was, "The laborer is worthy of his hire," and "they that preach the gospel should live of the gospel." Luke x. 7. 1 Cor. ix. 14.

The great meetings of his time were not called conferences. Christ usually attended them from the time he was twelve years old. Luke ix. 42.

By correcting the mistakes of the above extract it is reduced to very small proportions.

THE MORMON CHURCH is working zealously for the permanent control of the Western States and Territories. They are making efforts to secure strength by mission efforts in all civilized countries; in fact, their pernicious influences are being felt in almost every quarter of the globe. Within the past year they have brought from Europe more than ten thousand proselytes, which they have, with worldly wisdom, located on unsettled lands in five States and Territories. The leaders of this sect have a power and influence over their people little understood by American Christians, and inconsistent with our system of government. They give notice to persons selected for mission work, from all stations of life, who, at a moment's notice, leave families and business, and in companies of tens, twenties and fifties, enter upon work involving years of separation. Such devotion and self-sacrifice will of necessity yield fruit even in an iniquitous cause. This work is spreading more rapidly than we have any idea, and calls for vigorous action. They are swarming over the hills and valleys of the beautiful West like locusts, and if not stayed the country will be destroyed. This field wants, and must have, an increase of missionaries. These laborers may enter into the work with confidence, for we have the promise that "when the enemy shall come in like a flood, the spirit of the Lord shall lift up a standard against him."

As when one bites a fair and pleasant apple, to find it rotten within, so it is when love is met by ingratitude. The bitterness is more bitter because unexpected.

SUNDAY-SCHOOL LOVE STORIES.

BY GARRY GAINES.

Animadversions, sharp and severe, on the sickeningly sentimental element still found in much of our Sunday-school literature, notwithstanding the many efforts to purge it, are no new thing; but, like the lamentations of the ministry over the non-attendance of children at public worship, they effect but little. Parents read them, think possibly the censure a deserved one, wish somebody would look into the matter, and that is the last of it. In the multifarious duties of domestic life, mothers are too busy to examine the books their children bring home each week, but were they to take the pains to carefully read some of the love scenes which their little girls pore over with delight or tearful sympathy, they probably would be some what astonished.

The religious truths which the volume contains, have been skipped or hurriedly skimmed, over making little or no impression on the mind of the young reader, but the bethumbed, soiled pages devoted to the description of the heroine seated in the arbor with her lover's arm around her waist, or lying herself madly weeping upon his bosom, betray where the interest has been centered. One scarcely needs the additional evidence of the pencil-written eulogies crowded on the fly leaves of the book and scrawled thickly on the margin that it is "perfectly divine," "lovely," "the sweetest story in the world" and similar ecstatic panegyrics, to convince him of the avidity with which the child has seized upon this sort of the story.

Now, we like love. We believe in it and we think this would be a sorry world without it. We believe it to be the grandest, holiest passion of the human heart, and there is no theme sung by poet so beautiful as that of the affections, but it is no derogation to its grandeur to say that the particular phase dwelt on in certain Sunday-school books would better be left out. The union of two loving hearts is certainly a very sweet thing and in every way eminently desirable, but it is a subject with which children have no business. Let them read as much as they please of the tenderness of the filial tie, of brotherly love, of sisterly devotion and sisterly caresses, let heaven preserve them from the pen pictures of the enraptured swain who passionately and fervently presses the little white hand (all these heroines have little white hands) of his lady love to his heart and after the regulation number of "my darlings," "my own precious ones," etc., etc., imparts a kiss upon her warm, ripe lips.

Now this is the kind of swash and slop that we expect to find in a sensational time novel and we are careful to guard our little ones against such literature, but is it less dangerous because it is incorporated in a religious story and found on the Sunday-school shelves?

There are plenty of good well-meaning people in the world who regard any disparagement of a religious book as little short of sacrilege. The simple fact of a volume being in so good a place as a Sabbath-school library is sufficient guaranty of its fitness for their children, and who ever tries to prove the contrary to them, is not only not thanked for his pains but is set down as an enemy to religion. Like the old royalists who held or pretended to hold the theory that "the king could do no wrong," these worthy people can not believe that the church would countenance an evil. They forget that from the earliest ages errors have crept into the purest creeds and that to the end of time they will continue to creep in, taxing our utmost vigilance.

A lady belonging to this class was asked, not long since, why she would not subscribe to one of the many of the delightful, fully entertaining magazines and papers now printed for children; her interlocutor adding, that such publications as *St. Nicholas*, *Wide Awake* and *Harper's Young People*, ought to be in the hands of every child old enough to read.

"They are not religious works, and that is reason enough why I would not bring them into my family for my boys and girls to read," was the lady's reply. Yet this same lady's little daughter is allowed to read, unmolested, such stuff as the following, found on page 102 of the last volume of the "Elsie" books.

"His whole manner changed. He turned to her with passionate vehemence. 'I gave up my whole heart to you and I can not call it back. Oh! Elsie, why did I ever see you? And he seized both her hands in a grasp that almost forced a cry of pain from her white, quivering lips. 'Life is worthless without you. I'd rather die, knowing that you loved me, than live to see you in possession of another.'"

"He threw her hands from him almost with violence, then half turned away, and suddenly catching her in his arms held her close to his heart, kissing passionately forehead, cheek and lips. 'Oh! Elsie, Elsie, light of my eyes, core of my heart! Why did we ever meet to part like this. Good-by, darling! And he was gone ere she could recover her breath to speak,' etc., etc.

Core of his heart! The author who puts such expressions into the mouth of her hero simply makes him out a disgusting fool, and there would be little fear but that any one of judgment or taste would turn from it with the repugnance it deserves; but alas! it is not they who are in danger of contamination, who read it. This trash is written for our children—for our little girls at the most susceptible age of their lives. Who can calculate the injury done to their impulsive, emotional natures by the greedy perusal of love scenes such as we have quoted?

Not many weeks ago, a mother overheard a conversation between her daughter and one of her schoolmates regarding the merits of sundry Sabbath-school books.

"The girls in our class are all crazy for that book you took out last Sunday," said

Bessie, referring to one of the series we have already mentioned. "And I want it as soon as you are through with it."

"Oh, it's promised three or four weeks ahead," was the reply. And no wonder! It's the best book I ever read, it's all worn to tatters; it's been read so much, you know. Some girls like it so well they have taken it out two or three times. That's the way I always tell a good book—if it's nearly worn out it shows it's in demand, and of course is splendid."

"I want it so much next time. I've read a little in it, and I was fairly carried away," returned Bessie.

"Had you come to where he tells her how long he has loved her in secret and was afraid to tell her because he imagined she loved somebody else?" inquired her companion. "Oh! isn't that part too sweet for anything?"

Some time after, Bessie secured the coveted volume and brought it home in triumph and like all her eager predecessors devoured it with a delight that did not escape the watchful mother. It was, therefore, not a matter of surprise, when, a few days later, she found in the pocket of a dress she was mending for her little girl, a copy of the love sickening passages taken verbatim from her Sabbath-school book and probably treasured for some future day when she would be the gushing heroine and have some addle-pated youth making love speeches to her.

We confess that the knowledge that such very questionable reading is being dealt out Sunday after Sunday, to children all over the land, lessens considerably the beauty of the ideal home on Sunday afternoons, where the father and mother are shown reverently studying the Scriptures, their little ones seated around them engaged in the perusal of the various good Sabbath-school books brought home by them that morning; when the fact that a close examination might show that the juveniles were not being so much edified by the Christian instruction supposed to be there, as reveling in "heart's cores" and similar delightful commodities familiar to the sensational author.

Current Literature.

DIVINE GUIDANCE. Memorial of Allen W. Dodge. By Gail Hamilton. New York: D. Appleton & Co., publishers.

Allen W. Dodge was an uncle of Miss Abigail Dodge, the author of this memorial, who, by virtue of her residence in Hamilton, Mass., took the last syllable of her name and the name of the place and called herself Gail Hamilton, a pseudonym over which she has written much wit, some sense, and some nonsense. Her Uncle Allen was an excellent man, who graduated at Harvard College, taught, studied law, practiced in New York City, was converted to Christ, entered upon the work of the ministry, and died in Hamilton, Mass., in 1878. His earlier life was noble, generous, true, as the world goes, but his Christian life was above the comprehension of his niece and biographer. She can fairly understand manhood, but she can not understand Christhood, and her book is an illustration of the inability of one who is satisfied with ordinary morality to portray the inner life of one who is "born of the Spirit," and is familiar with "the deep things of God." Miss Dodge appears here in a strange role, and wisely lets her subject speak for himself in letters and diary. So far as she does this the book is eminently satisfactory; but when Gail attempts to comment she is pretty sure to let her uncle "down a peg." Cincinnati: Robert Clarke & Co. Price \$1.50.

THE RELATIONS OF SCIENCE AND RELIGION. The Morse Lecture, 1880, connected with the Union Theological Seminary, New York. By Henry Calderwood, LL.D., Professor of Moral Philosophy, University of Edinburgh, author of "Relation of Mind and Brain," etc. New York: Robert Carter & Bros.

The late Professor Samuel P. B. Morse, before his death, established a lectureship to be connected with the Union Theological Seminary, expressing the desire that the subject of the lectures, ten in number, which were to be given at least once in two years, should be the Relation of the Bible to any of the Sciences, as Geography, Geology, History and Ethnology, the vindication of the inspiration and authenticity of the Bible, against attacks made on scientific grounds, and the relation of the facts and truths contained in the word of God, to the principles, methods and aims of any of the Sciences. The present volume lays before us the fourth course of lectures delivered in accordance with this provision, the former lecturers being Professor J. W. Dawson, Pres. McCosh, and Professor A. P. Peabody. The author of the present course had already won a reputation as an accurate and vigorous thinker, and one eminently fitted by nature and culture to do the work demanded in such a connection, and the managers of the Fund honored themselves by inviting one so well qualified to cross the Atlantic for so noble a purpose. The work undertaken by him, as he himself declares, is "to take the Bible representation of God and of his relation to us; and on the other hand, of man's faith in him, and spiritual devotion and service. These are the materials to be harmonized with the teachings of science by demonstrating that the testimony of science points to a government of the universe harmonizing with the testimony of Scripture." How well he has succeeded in the development of his idea the reader must judge. Certain it is that he deals heavy and even crushing blows against the assumptions and methods of those who try to establish the theory of a disharmony between the material and spiritual worlds, such as to justify the conclusions to which some modern scientists profess to have arrived.

The book is published in excellent taste, and should have a very wide reading. Robert Clarke & Co., Cincinnati. Price \$1.75.

A NAMELESS NOBLEMAN. Published by James R. Osgood & Co., Boston. For sale by Robert Clarke & Co., Cincinnati. Price \$1.

This is the first volume of the Round Robin series of anonymous novels, which is to contain works by prominent American writers. This initial story will delight thousands of readers. The nameless author, while outlining the characters of the story with delicate precision and consummate art, has given them free movement in a most ingenious and complicated plot, equally removed from sensationalism and dullness. The scenes are laid in France, Canada and New England, and the actors are French nobles and Puritan rustics, moving in the picturesque Colonial era. The book is full of charming descriptions, stirring dialogues, and dramatic situations, and the plot is founded on the actual traditions of an honorable family in the old colony of Massachusetts. The mechanical work of the Round Robin series is quaint and pretty, and the series gives promise by its initial volume of originality and versatility.

DUTIES AND DUTIES. A Tale by Agnes Gibberne. New York: Robert Carter & Brothers. Cincinnati: Robert Clarke & Co. Price \$1.25.

The author has undertaken a difficult task, and one not without profit to the reader. The heroine is a very peculiar character, having many faults, making many mistakes, and yet fully believing herself to be a Christian, and so regarded by a majority of her acquaintances, yet often exerting a bad influence because she is judged by her faults. The object seems to be to create in the reader a disposition to judge professing Christians, not by their lives entirely, but by studying their characters and works.

HISTORY OF GREECE. By George Grote. In four volumes—Vol. I, Pp. 788. New York Book Exchange, New York. Robert Clarke & Co., Cincinnati. Price \$1.

The author gives the history of this country from the earliest period of which any reliable facts can be gathered to the close of the generation cotemporary with Alexander the Great. It has been compiled after great labor and research, and indicates thorough competency of the writer. The style is pleasant and yet accurate, and the judgment on uncertain questions based partly on legendary information is good. The author staggers under some of the difficulties surrounding the primitive history, and leaves to oblivion that which he can not find any justification for, preferring this to weaving it into a romance to entertain rather than instruct.

YOUNG FOLKS' BIBLE HISTORY. By Charlotte M. Yonge. Cincinnati: Walden & Stowe, publishers. Price \$1.25.

Miss Yonge has become a voluminous author, and though her novels have exhibited talent, and her secular histories have evinced earnest and discriminating study, her Bible History series bids fair to prove the most valuable. In the present volume she attempts to treat the Bible somewhat as she would the sources of secular history, and present before the minds of the young a connected and faithful narrative of the principal and controlling events of the Old Testament period. The language is well chosen, the style direct and perspicuous, and the illustrations, of which there are many, are usually very well conceived, aiding much in the understanding of the times. We recommend the book for S. S. libraries, as well as for private families.

CHRISTIAN INSTITUTIONS: ESSAYS ON ECCLESIASTICAL SUBJECTS. By Arthur Penrhyn Stanley, D.D., Dean of Westminster. Harper & Brothers, New York.

Dean Stanley's latest book is a volume of seventeen essays, on the rites, forms and liturgies of the Christian Church. First in the series stands his now well-known essay on baptism; and this is followed by others on the "Eucharist," "Ab-solution," "Clergy," "Pope," "Lord's Prayer," and the other "institutions" of the historic church. There is no one of these essays but is of present interest and permanent value. The essay on "Vestments" develops clearly the historic value that these articles of "ecclesiastical millinery" have had, and should now have; and it is to be hoped that the lesson of the essay will be taken to heart by the present liturgical, Romanizing element of the author's own church: unless it is too much to hope for anything from that troublesome section. His essay on the "Clergy" will waken many a thorough ecclesiastic to the important place that the laymen of the church have rightly held, and of which they are now too often deprived by the growth of the priestly feeling. Even in our Protestant churches there is a constant tendency to elevate the minister at the expense of the laymen; and this tendency is against the earlier historic development of the Church. I imagine that there will be surprise among many at the idea presented in the essay on the "Pope," that there is nothing in the constitution of the papacy to prevent a layman from exercising the functions of that office; and that in the early days of the papacy, men, who were not priests nor of course bishops, were chosen to that place. The bearing of this upon the theory of apostolic succession is, of course, pointed out.

The general character of the discussions is rightly indicated in the essay on the "Eucharist," in a paragraph of which these words are the conclusion: "And so in regard to doctrines or ceremonies, however extravagant they may seem to us, it is almost useless to discuss them unless we endeavor to see how they have originated." The discussion is along the historic line, and in this respect the author is perfectly fair and candid; he does not ignore nor deny plain historical facts, as has too often been done by those who write ostensibly in the interests of truth, but actually in the interests of a party. His warrant for departures from the primitive order is well understood by those who have read the essay on "Baptism," and when he finds occasion to commend

growths in the practice of the church, as in baptism and in the orders of the clergy, it is still "the triumph of common-sense and convenience over the bondage of form and custom;" and this argument we can well understand, though we believe it to be wrong in every essential particular. It would be something to excite curiosity, to see Dean Stanley undertake to frame a theory of inspiration, with his free treatment of the New Testament history and doctrine.

The book is issued in plain style, and is sold for the low price of 50 cents.

C. W. C.

CULTURE AND COOKING; or, Art in the Kitchen. By Catherine Owens. Published by Cassell, Petter, Galpin & Co., New York. Robert Clarke & Co., Cincinnati. Price 75 cents.

This is not what is generally understood as a cook-book, and makes no attempt to replace a good one, but is a thoroughly practical work on the important questions connected with the culinary department. The chapter on bread-making, and the causes and discouragements incident thereto, is especially practical and good, and any housekeeper who does not see only drudgery, but can take pleasure in the study of cooking as an art, will really enjoy it.

THE DIARY OF A MINISTER'S WIFE. Part II. No. 58. Price 15 cents. I. K. Funk & Co., New York.

It is quaint, it is laughable—not much exaggerated. There are ministers' wives who can testify to many such experiences.

The *Illustrated Scientific News* for May looks handsomer, if possible, than any of the preceding issues. Since its change of publishers last January, this magazine has improved with each succeeding number. The present issue of the *Illustrated Scientific News* is overflowing with handsome engravings and interesting and instructive matter.

Among the various subjects illustrated in this issue is a superb specimen of cut glass ware; an exhaustive article on asphaltum and its use in streets and pavements; a new and ingenious hand-car, shown in operation; a new steel steamer for use in shallow rivers; the new Jobert telescope, and an interesting paper on physics without apparatus, also fully illustrated.

Every number contains thirty-two pages full of engravings of novelties in science and the useful arts. To be had of all news dealers, or by mail of the publishers, Munn & Co., 37 Park Row, New York, at \$1.50 per annum; single copies 15 cents.

Mr. HOWELLS, in resigning the editorship of "The Atlantic," evidently means to carry out his plan of devoting himself assiduously to authorship. He has just put his last touches to "A Fearful Responsibility," which, although covering as many as forty-two of Scribner's pages, will be given complete in two numbers of the magazine, namely, those for June and July. The scene of this story is laid in Venice. Mr. Howells is now said to be busily employed upon a longer serial story for Scribner's *Monthly*, and has in contemplation other literary enterprises whose scope has not yet been announced.

A book of great promise is "The Republic of God," announced for early publication by Houghton, Mifflin & Co. Its author, Rev. Dr. Elisha Milford, is well known as the writer of a remarkable book entitled "The Nation," which appeared in 1870, and is regarded by competent judges as the most profound and exhaustive study of American political philosophy which has ever been published. Dr. Milford's new book treats with equal thoroughness and more mature power fundamental questions of religion, of discussion between religion and science, the controversy with modern agnosticism, and the relations of religion and philosophy. These are treated with so much ability and candor, that thoughtful persons of all schools can not fail to read the book with great interest and profit.

"THE GOSPEL OF THE RESURRECTION," by Rev. J. M. Whiton, of Newark, N. J., will be published shortly by Houghton, Mifflin & Co. Though not controversial, it is likely to cause no little discussion; but the reverence and the deep religious tone of the book are so manifest, and the view taken by the author will commend itself so strongly to candid minds, that it will probably have a very wide reading.

The admirable Lowell Institute Lectures, by the late Prof. J. L. Diman, on "The Theistic Argument as affected by Recent Theories," will be published in June by Houghton, Mifflin & Co. The high reputation of Professor Diman as a thinker, as a student of history and philosophy, and as a religious teacher, justifies the expectation of a book of no ordinary value. The book will be edited by Prof. Geo. P. Fisher, of Yale.

TWENTY-SECOND ANNUAL EDITION OF THE SORGO HAND-BOOK. A treatise on the Chinese and African sugar canes, varieties, culture and manufacture. Cincinnati: Blymeyer Manufacturing Co.

LIFE INSURANCE DOES ASSURE. A policy-holder's criticism upon the business. By Stephen H. Tyng, Jr. New York: E. P. Coby & Co.

NEW MUSIC BOOKS.

TWILIGHT ZEPHYRS. For the Sunday-school. By G. W. Linton. St. Louis: John Burns, publisher, 1881. Price, single copy, 25 cents; per dozen, by mail, \$2.75; per dozen, by express, \$2.50; per hundred, by express, \$20.

TEMPERANCE AND GOSPEL SONGS for use of temperance and gospel temperance meetings, by J. E. White. National Temperance Society and Publishing House, New York; price, 25 cents; \$25 per hundred.

Serial.

The Pocket Measure.

BY PANSTY.

CHAPTER XXIX.

THEN AND NOW.

What an immense book the history of a human life would make! Probably no one will ever know how large a volume it would be, for no one will ever write it. I have lingered over the story of the beginnings of married life, to this, my friend Mrs. Spafford. She is so dear to me, and her early trials and triumphs are such vivid pictures in my heart, that I love to linger over them.

But time hastened. Therefore, I, warned by the growing chapters, will ask you to look upon her busy life for the last time, nearly ten years from the day in which you made her acquaintance. Not in the pretty "little box of a home," those quarters grew too strait for the increasing family. It is on the same square, however, the Spaffords found themselves much too attached to their surroundings, the ties of neighborhood too strong to be causeless sundered; so it stands on the corner below, a large, handsome house; plain it is true, but it is the plainness of exceeding taste and care rather than that of accident. Perhaps the most noticeable feature is the lovely lawn that spreads itself abroad in most uncanny-like greenness and beauty; grasses and ferns and flowers cluster here all summer in radiant freshness. Lovely beds of violets are scattered here and there; lilies of the valley in their early season hide under broad, green leaves; while in shady nooks certain beauties of the woods thrive exceedingly, to prove the falsity of the popular notion that none of these wildwood treasures will bear transplanting and petting.

On the opposite corner is a twin house; the grounds distinguished from their neighbor across the way only by a lavish wealth of roses during June. The houses themselves are as nearly alike as the same architect and builder could make them; and I presume you can readily guess that the Evans family occupy the latter one. The neighbors of years ago are neighbors still.

I want you, on this bright winter afternoon, to go with me to the meeting of the Young Ladies' Mission Band. You will meet many of the old friends there, and some new ones, and get perhaps a better idea of what is doing in that branch than a half-day's story from me could give you. It is not necessary to climb the hill to the old Stowell homestead. The parlor served its time, doing its duty nobly, and has retired into private life again; for, six squares away from the two stone houses where our friends live, is another new building. In point of fact, there are many new buildings, for this part of the city has grown so rapidly during the past six years that it can not honestly lay claim longer to the name suburb. But there is one pile of brick and mortar which is the building above all others around which the hopes and plans of many center. It is large, and in fact, rather imposing-looking, and bears over its central door in large letters this brief statement: "YOUNG LADIES' BAND, TEMPLE STREET CHURCH." To the initiated these words tell a great deal; and as for the uninitiated, can't they inquire? This building is the property of the Temple Street Church.

It holds within its ample walls a reference library on missions, a general library of carefully selected volumes, a ladies' parlor, handsomely furnished, where women and girls may be sure of meeting at all hours of the day some Christian woman, who will greet them cordially, introduce them to the points to which they may need introduction, give them any needed help as regards work, or home, or friends, in short, set them in the way of helping themselves; a ladies' committee room just across the hall, where some of the various committees on Christian work are apt to be in session on almost any day of the week; a coffee and lunch room for women only, constantly presided over by skillful young women who have been taught how to prepare wholesome and inviting food; a young ladies' parlor, carpeted and curtained and seated tastefully, a parlor organ at one end, a center-table with Bible and hymn books, and numerous side tables with work baskets, a sewing-machine near at hand. This last is where the young ladies hold their monthly gatherings; and downstairs, the largest room in the building, with bay windows at front and side, in each of which glitter in gilt letters the word "WHAT-NOT," the fancy store belonging still to the stock company formed more than eight years ago. Every other room in the building is connected with the benevolence of the Temple Street Church save this one. This is rented at a fair figure, and paid for in quarterly advance payments by the members of this unique firm. They are still firmly resolved on not mixing things. Business is business, and benevolence is benevolence. True, they find no fault because the managers of the building choose to use the rent paid them for this room to swell the number of volumes in the library. They have no desire to curtail the benevolent enterprises of the Temple Street Church; on the contrary, they rejoice over each one. They are grateful for the bestowal of the committee room, and the parlor, and the library, and the upper parlor where they hold their religious meetings—this is benevolence; they gave their mites to help build each of these; they constantly help to keep the wheels in motion; but the downstairs room means business. They are workers. They have enlarged their borders. The store is open now all day long, from Monday morning until Saturday night; always excepting Wednesday and Friday evenings, when occur the regular church prayer-meetings. Well-

salaried clerks are in constant attendance, but the numerous partners keep a sharp lookout, and hold themselves carefully posted as to all that goes on connected with the firm. That it has paid, and is paying, you need only glance up and down the well-stocked room to be sure of. I shall not even venture to whisper to you what have been the net receipts during this past year; the fact is, it is a business secret. What firm of any importance cares to noise abroad its financial power? Yet that some people understand it is evident, because you may hear it repeatedly affirmed by leading business men in the very heart of the great city, that they should not hesitate to trust the "WHAT-NOT" to any reasonable amount. It is true this may be owing in part to the fact that the firm in question never asks one cent of credit from any business house anywhere; their rules in this respect being as strict as when they invested with laughter and trembling their first six dollars and seventy-five cents.

Well, I did not propose to have you linger in the store. You are invited up to the young ladies' parlor, where the meeting is in progress. At first sight it will not impress you at all as a religious meeting. The machine is hushed it is true, but needles and scissors and thimbles are flashing and gleaming in busy fingers, and tongues are moving almost as steadily. Mrs. Spafford is seated at the central table, and the Bible is open before her. Mrs. Evans is at her right, pencil and note book in hand. Every other lady in the room is sewing, or crocheting, or knitting, or cutting.

These two, Mrs. Spafford and Mrs. Evans, it will be remembered, are not young ladies; but there is a singular fact connected with their history thus far: Not a young lady belonging to that Band has discovered apparently that these two are any older, or are ever to be any older, than those who rank among young ladies. They have held to them with a calm persistence that has so shamed old Father Time that he really has retired into the background, leaving no wrinkles, and as yet not even a suggestive gray hair. And every lady in the church knows that these two motherly matrons are main arteries of the Young Ladies' Band. Mrs. Spafford, though with an open Bible before her, repeats instead of reads this sentence: "Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." And without a pause of a moment Mrs. Evans adds: "The earth is the Lord's and the fulness thereof." And Addie Stowell says: "Thou shalt inherit all nations." Thus the story grows, the wonderful story of God's own promises, which are found to belt the earth, proving by his mighty word that all the nations of the earth shall yet praise him. It is Laura Bacon who has dropped the bright words she was sorting, and slipped into a seat before the organ, just as the triumphant chorus of verses is concluded. She touches the chords, and with one consent they chant: "The Lord reigneth, let the earth rejoice, let the multitude of isles be glad thereof. Declare his glory among all nations. O come, let us worship and bow down, let us kneel before the Lord our maker." At the first note of the song, the busy hands drop, and with the closing strain the ladies kneel, and Mrs. Evans' voice leads them into the very presence of the God of the whole earth.

"It almost seems as if the day were near at hand when all the inhabitants of the earth shall worship him," declared Addie Stowell, when work had been resumed; "I have been so astonished over many facts while getting ready for this meeting." "That must certainly mean good news from China," said Mrs. Evans, with a smile; "I believe you are her special representative for to-day." "Oh, China is simply wonderful. You ought to have appointed every one of us to represent her, and then we couldn't have begun to do her justice. I don't know about this 'general summary' that we are supposed to give in January. Why we can't begin to glance at the wonders that are doing." "Well, just a glance is about all we can give, but I think if you remember that we are to glance backward as well as forward, you will succeed in impressing us by the power of contrast."

"Yes, I remember it; and it was that very thing which overwhelmed me. Why, Mrs. Spafford, I didn't know that less than forty years ago there were only six Chinese converted. Isn't that awful!" "It is harder for me to realize that any of them are converted now," declared a gay young girl; "I don't know much about the Chinese, only their faces look so funny, and their ways are so unlike ours; it doesn't seem as though they could be Christians. Do many of them come to the light? You know I have just joined your ranks; you must wink at my ignorance."

"And enlighten it, Fanny," said Mrs. Evans, laughing. "Addie, can you encourage her in regard to the Chinese?" "I should think so! Why, there are fifty thousand of them connected with Christian churches. Only think of that! Over thirteen thousand of them are communicants; and, Fanny Carley, how much do you suppose those church-members give a year for the cause? Twenty thousand dollars! Just think of it! Heavens, indeed! I wish some of them would come over here and teach our civilized heathen how to give. Mrs. Spafford, how much may I say? I'm just bubbling over. There are dozens of curious incidents that I'd like to tell."

"Save them for February," ruled Mrs. Spafford; "you know we give the entire meeting to China then; and I can see by Minnie Stuart's face that she thinks the Chinese don't compare with the Mexicans."

This suggestion brought a chorus of eager voices to the front. Every one of the girls had been, at a very recent date, to hear that queen of Mexican missions, Miss Rankin. Four copies of her book were in the Missionary Library, and had been carefully read, since the excitement about her wonderful work had reached white heat, and the girls were therefore on the *qui vive* to give information. At least such was the case with those who represented Mexico, while the others were equally certain that these should be held to the rules, and give only a summary.

"Well," declared Minnie, "we are willing; the summary is astonishing enough, especially in the light of contrast. Remember how Miss Rankin worked to get one Bible over into Mexico, and how she rejoiced when that feat was accomplished; and then think of the Protestant churches scattered over it to-day, and the thousands there who are followers of Christ!"

This very sentence produced eager words from one and another in confirmation of the remarkable changes in that land, which a few years had wrought; and at last Mrs. Spafford was again obliged to call them to order.

"I don't think it can be that our time is up; we are just hurried because Essie is determined to get to India," declared Minnie Stuart, as she laughingly retired into the background.

"Well, India, is fully as startling in its story as China or Mexico can possibly be," affirmed the earnest-faced young girl whom they called Essie.

"Don't you know when we were reading Dr. Judson's life we concluded that no other mission land could be more hopeless than India looked then? Now think of their being seventy-eight thousand people there who belong to Jesus! I tell you, girls, that number is simply glorious! Mamma laughed at my enthusiasm, when I found it out; I was a little ashamed of the way in which I shouted; but it came over me suddenly, and I just spoke my thoughts: 'Oh! oh! oh!' I said, 'what an immense treasure there is going to be in heaven, when India, alone, is ready now to send seventy-eight thousand!' Still, the more I studied the matter, the more evident it was that there was a great deal to do yet. Why, some of the sentences in the book I was reading sounded just like sarcasm, though they were not intended for that. For instance, it stated that there were now in India two missionaries for every million of inhabitants, and that this was a very good number! Mrs. Spafford, what do you think of that, when you said, the other day, that our pastor, with a congregation of a thousand to look after, had far too much to do?"

"Just what I thought before, Essie," said Mrs. Spafford, smiling; "that we expect more of our pastors than they can accomplish, with such large fields, and that we are awfully neglecting India, as well as every other mission field."

"Yes," declared a champion for China, "I am glad you put in that last, Mrs. Spafford; I don't think India compares with China, for instance, in its need. Why that missionary who visited at auntie's last summer told me himself that, where she was located, the number of people that one missionary had to reach, if they were reached, was the same as though there were a minister in New York City and one in Cleveland, O., and none between! She asked me how I should enjoy having my minister have such a field as that!"

Thus the talk went on. Siam and Africa and Japan and Persia and Syria had each their special champion, eager to give contrasting figures and striking bits of news. Constantly was their leader obliged to suppress the enthusiastic young hearts, hinting that this was the day for the general outlook only, and that each field would come up in its turn for special notice. Only once did they break the line of a review of facts to romance a little over what the future might bring them; this was when they reached the last month of the year, and Syria was called for. Then all eyes were turned, with a sort of tender eagerness, on the blushing face of Lena Bacon.

"Mrs. Spafford, you will certainly let Lena talk as long as she wants to?" pleaded two or three voices, and Mrs. Spafford, smiling, albeit the tears were very near the surface, declared her willingness to listen to whatever Lena had to say; but she, blushing, smiling, could at first say nothing at all. The simple truth was, she was on the eve of passing beyond the realm of mere *saying* into the actual personal *doing*, in the far away land.

Aye, Mrs. Spafford's mission band were to have a missionary of their "very own," sent out from their home and hearts; and, in the strange sweet providence of God, this was none other than Lena Bacon—she whom you will possibly remember as one who declared frankly, on the day of this band's organization, that she "did not believe in Foreign Missions!" "The Lord holdeth the hearts of his people," Lena was, despite this bit of childish folly, one of his own, and in his time he set the very inmost longings of her heart of hearts on the work abroad, and called her to prepare to drop seed there. And she was going, in her youth and beauty; sacrificing, so it looked to others, with no meager hand, since she had everything to leave; that this world can give; but never did young heart sacrifice more loyally or joyfully. And Mrs. Bacon, her mother, had moved step by step, during this term of years, from an actual opposer to a silent looker-on, then to a faint and distant follower, then to one who read, in silvery voice and well-chosen sentences, beautiful reports about "sacrifice," and gave annually her hundreds, without knowing that they were gone, or caring greatly what they did, suddenly had stepped into the very forefront of sacrifice, learning, by the deep throbbings of her mother heart, what the word meant, for she was giving her only darling. And she *did* give; not without a struggle at first, not without counts.

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hear that queen of Mexican missions, Miss Rankin. Four copies of her book were in the Missionary Library, and had been carefully read, since the excitement about her wonderful work had reached white heat, and the girls were therefore on the *qui vive* to give information. At least such was the case with those who represented Mexico, while the others were equally certain that these should be held to the rules, and give only a summary.

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Aye, Mrs. Spafford's mission band were to have a missionary of their "very own," sent out from their home and hearts; and, in the strange sweet providence of God, this was none other than Lena Bacon—she whom you will possibly remember as one who declared frankly, on the day of this band's organization, that she "did not believe in Foreign Missions!" "The Lord holdeth the hearts of his people," Lena was, despite this bit of childish folly, one of his own, and in his time he set the very inmost longings of her heart of hearts on the work abroad, and called her to prepare to drop seed there. And she was going, in her youth and beauty; sacrificing, so it looked to others, with no meager hand, since she had everything to leave; that this world can give; but never did young heart sacrifice more loyally or joyfully. And Mrs. Bacon, her mother, had moved step by step, during this term of years, from an actual opposer to a silent looker-on, then to a faint and distant follower, then to one who read, in silvery voice and well-chosen sentences, beautiful reports about "sacrifice," and gave annually her hundreds, without knowing that they were gone, or caring greatly what they did, suddenly had stepped into the very forefront of sacrifice, learning, by the deep throbbings of her mother heart, what the word meant, for she was giving her only darling. And she *did* give; not without a struggle at first, not without counts.

This suggestion brought a chorus of eager voices to the front. Every one of the girls had been, at a very recent date, to

hear that queen of Mexican missions, Miss Rankin. Four copies of her book were in the Missionary Library, and had been carefully read, since the excitement about her wonderful work had reached white heat, and the girls were therefore on the *qui vive* to give information. At least such was the case with those who represented Mexico, while the others were equally certain that these should be held to the rules, and give only a summary.

"Well," declared Minnie, "we are willing; the summary is astonishing enough, especially in the light of contrast. Remember how Miss Rankin worked to get one Bible over into Mexico, and how she rejoiced when that feat was accomplished; and then think of the Protestant churches scattered over it to-day, and the thousands there who are followers of Christ!"

This very sentence produced eager words from one and another in confirmation of the remarkable changes in that land, which a few years had wrought; and at last Mrs. Spafford was again obliged to call them to order.

"I don't think it can be that our time is up; we are just hurried because Essie is determined to get to India," declared Minnie Stuart, as she laughingly retired into the background.

"Well, India, is fully as startling in its story as China or Mexico can possibly be," affirmed the earnest-faced young girl whom they called Essie.

"Don't you know when we were reading Dr. Judson's life we concluded that no other mission land could be more hopeless than India looked then? Now think of their being seventy-eight thousand people there who belong to Jesus! I tell you, girls, that number is simply glorious! Mamma laughed at my enthusiasm, when I found it out; I was a little ashamed of the way in which I shouted; but it came over me suddenly, and I just spoke my thoughts: 'Oh! oh! oh!' I said, 'what an immense treasure there is going to be in heaven, when India, alone, is ready now to send seventy-eight thousand!' Still, the more I studied the matter, the more evident it was that there was a great deal to do yet. Why, some of the sentences in the book I was reading sounded just like sarcasm, though they were not intended for that. For instance, it stated that there were now in India two missionaries for every million of inhabitants, and that this was a very good number! Mrs. Spafford, what do you think of that, when you said, the other day, that our pastor, with a congregation of a thousand to look after, had far too much to do?"

"Just what I thought before, Essie," said Mrs. Spafford, smiling; "that we expect more of our pastors than they can accomplish, with such large fields, and that we are awfully neglecting India, as well as every other mission field."

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sweet, and that he has a special and very tender place for those who give to him their best. So now, where her body, and in a degree her purse, had been for several years, the workers in Temple Street Church recognized that she brought her soul. And in a few months more Lena was going. Not alone? Oh, no!

[Troy (N. Y.) Press.]
EDITORIAL APPROVAL.
Mr. W. J. Melvin, editor Warren, Mass.,
Troy, was cured of severe neuralgia by the use of St. Jacob's Oil.

Farm and Garden.

Applying Paper Bags to Grapes.

Referring to your inquiries about the use of paper bags to protect grapes from rot, insects, etc., I will state that hundreds of thousands of bags were applied here last season, and the net condition seems to be that it is not best to close the cluster while in blossom, but to apply the bags as soon as out of bloom—say when the grapes are as large as a small shot—and continue to bag till about the size of buck shot or small peas. I put on 10,000 bags while the grapes were the above size last spring, with entire success. The clusters were perfect, bloom especially beautiful, in flavor vastly improved. Later in the season, when the grapes were larger, I put on nearly full size though perfect green. I put on 10,000 more bags. The weather was cool for several days at a time, and everything looked favorable; but the bagging was too late, and the grapes nearly all rotted as badly as the year previous, then no bags were used. The bagging was all done on to same vineyard, side and side.

With respect to paper, oiled waxed paper does not pay, and will not stick with psta. I have used manilla paper, 15 pounds to the ream, 10 to 20 and 25 pound, and even 40 to 50 pounds to the ream, and find the lighter paper the best, not only because cheap, but fruit ripens better in paper of 10 or 20 pounds, than in forty-pound paper. As a poorer material is often incorporated in manilla paper, 20 pounds of the ream is the safest to buy, and will make about 4,000 bags to the ream. It is worth from \$1.50 to \$2 in New York, cut into proper shape by the book binder at ten cents per ream. A man will paste from 300 to 400 per hour, and for field purposes, the whole expense is light. Boys and girls will pin on 1,000 to 1,200 per day. A single pin to a bag is used. The leaf opposite the cluster, if desired can be removed without injury, and the mouth of the bag can be doubled over, if more convenient to pin. If pinned fast in almost any way it answers the purpose, as it is found necessary to have them air tight. The lighter is proved to resist storm and wind about as well as the heavier, because the foliage soon covers the bags to a great extent, and protects them. Vineyard, N. J.—C. B. C. in Country Gentleman.

Magazine of Orchards.
The value of yard or stable manure is becoming more and more appreciated every year by intelligent orchardists, not only in promoting the growth of bearing apple trees, but eminently so for increasing the productivity and quality of the crop, and for preventing the usual barrenness of alternate years. But the inquiry is becoming more and more frequent, "How shall we obtain sufficient quantities? I would seem that the improvements now making by intelligent and enterprising farmers, are likely to give a satisfactory answer, at least to some extent, by showing how a greatly increased number of animals may be kept for manure-making on a limited area of land. Good crops of roots of the right sort contribute largely to this result, although the drawback still exists of heavy labor in handling. We saw last autumn, on the 200 acre farm of J. S. Woodruff, of Niagara County, nine acres of heavy beets for his large herd of animals, and the fact that he sold a year or two ago from his thirty acre apple orchard, no less than \$5,000 worth of fruit gives a good answer to the above question. Large and heavy crops of corn fodder—well utilized by chopping, as by Vm. Crozier's process, and by chopping and steaming, as by the Messrs. Dunning, thus turning out their thousands of loads of manure from large and well-fenced herds of animals—give no answer. When these appliances can not be obtained, turning under green crops and good cultivation of the soil, as by Mr. McKinstry, of Hudson, has produced excellent results, although not a complete substitute for even moderate top-dressing of manure.—Country Gentleman.

Gains.

The *Scientific American* says: From our own experience, and the observation of others, we can fully endorse the testimony of these, Louis Miller of the healthful properties of the above ointment. Lung and Liver complaints are certainly benefited, often cured, by a free consumption of onions, either cooked or raw. Colds yield to them like magic. I'm not afraid of them. Taken at night will induce sleep, and will amply compensate for the trifling annoyance. Taken regularly they greatly promote the health of the lungs and the digestive organs. An extract made by boiling down the juice of onions to a syrup, and taken as a medicine, answers the purpose very well, and they are not by any means as "bad to take" as the ostentatious nostrums which a neglect of their use may necessitate.

Its Action is Sure and Safe.

The celebrated remedy, Kidney-Wort, can now be obtained in the usual dry vegetable form or in liquid form. It is put in the latter way for the special convenience of those who can not readily prepare it. It will be found very concentrated, and will act with equal efficiency in either case. Be sure and read the new advertisement for particulars.—South and West.

V. T. MALOTT, General Manager, Indianapolis.

"Now I do Most Unbearingly Awe, As an old practitioner, that Warner's Safe Kidney and Liver Cure is among the most valuable discoveries of the nineteenth century. I can not say too much of its benefit." (Signed) J. H. CONNELLY, M.D., Pittsburg, Pa., 6th April, 1880.

MRS. LYDIA E. PINKHAM, OF LYNN, MASS.

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THROUGH TIME TABLES.
Corrected to March 15, 1881.

Through Trains leave Little Miami Depot (Cincinnati, O.) as follows:

Leave Cincinnati.	South'n Ex.	P. & L. Line.	Column Ac.	Night Express.
4:20 a.m.	6:00 a.m.	4:10 p.m.	6:30 p.m.	
5:35 " "	9:27 " "	6:05 " "	9:54 " "	

Journal and Messenger.

GEO. W. LASHLEY, } Editors.
W. N. WYETH, }
K. W. BANTON, General Representative.
W. E. POWELL, Manager for West Virginia.

CINCINNATI OFFICE, 175 Elm Street.
INDIANAPOLIS OFFICE, with Bowen
Seward & Co., Bookellers, 15 West
Washington Street.

WEST VIRGINIA OFFICE, Address Rev.
W. E. Powell, with Dave B. Johnson,
Stephenson's Building, No. 31 Julian
Street, Parkersburg, W. Va.

WEDNESDAY, MAY 18, 1881.

A NOTABLE WEEK.

The present week promises to be one of extraordinary historical interest as it pertains to the translation and circulation of the word of God. Nothing to compare with it, in this regard, has occurred during the past two hundred and seventy years, or since the publication of the commonly received version in 1611. Even then the interest was by no means what it is now, and no particular day is designated as that on which the King James' version was given to the world.

For ten years past a body of scholarly men has been accustomed to assemble at set periods in the Jerusalem Chamber of Westminster Abbey, London, and spend one or more days comparing and criticising the contributions made by each and all to the work of revising the English Scriptures. The labors of those men have been supplemented and furthered by a corresponding body gathered from time to time in the city of New York. It is now some months since the work on the New Testament was declared to be finished, and since that time the great printing house at Oxford, England, has been at work incessantly multiplying copies in a great variety of type, sizes, binding and general style, so as to meet every probable demand as to legibility, cost and convenience. The product of the presses has been carefully guarded against the public eye. Not a copy of the work is known to have been issued except to those personally engaged in the revision, and these have been bound in honor to maintain secrecy as to the phraseology employed in the revision. At the present time there are thousands upon thousands of copies stored up in New York City, or on their way to agents and booksellers through whom the general public is to receive them, and it is authoritatively announced that on the 20th day of May—Friday of the present week—the ban is to be removed and the new translation is to be given to the world. Expectation, which has long been verging on impatience, is about to be gratified, and it is probable that more Bible reading will be done between next Friday evening and next Sabbath evening than has been done before at any time since the foundation of the world. Not only the lovers of the Bible—those who read it that they may know God better, and know duty better and do duty more faithfully—but the curious, the skeptical, the heresiarchs, all sorts and conditions of men, will be searching the Scriptures for confirmation of an error, or of a favorite doctrine, or simply to see wherein the scholarship of the world reads differently from the common people. That good is to come of all this no one can reasonably doubt. That the new version will possess merits beyond those of that now so long in use, and, on the whole, so excellent, is beyond question; but in just what particulars and to what extent, is as yet only very vaguely foreshadowed by the somewhat unsatisfactory revelations of those who had no moral right to do more than they have done in this direction.

To one whose Christian life has been almost contemporaneous with the important Bible revision movement inaugurated in 1850 by the American Bible Union, it is interesting to notice the change in public sentiment on this subject which these thirty-one years have effected. At the time referred to it was not unusual to hear the most extravagant expressions of attachment to and reverence for the very words of Scripture as they stand in the common version, and that not only on the part of the common people (who seemed to think that the inspiration extended to the English version as well as to the Hebrew and the Greek), but on the part of scholars and theologians as well. The controversy growing out of that movement shook many of our Baptist churches in both pulpit and pew, and not infrequently pastors were unsettled because of known or supposed sympathy with the movement to "change the dear old Bible."

At its annual meeting, in May, 1850, the American and Foreign Bible Society rejected by an overwhelming vote a resolution: "That it is the duty of this society to circulate the sacred Scriptures in the most faithful versions that can be procured," and adopted instead the following:

Resolved, That the Society, in its issues and circulation of the English Scriptures,

be restricted to the commonly received version without note or comment.

Resolved, That it is not the province and duty of the A. & F. B. S. to attempt on their own part, or to procure from others, a revision of the commonly received English version of the sacred Scriptures.

Rev. Dr. W. R. Williams, of New York City, came forth as a special champion of the common version, and in two letters of considerable length extolled that version as better than it was possible to hope any successor could be; and Rev. Dr. Hague said, in a meeting of the American and Foreign Bible Society:

I might prove the authority of my Lord and Savior, and his apostles for using a version made by a Christian king; for, in apostolic days, when the apostles wrote and preached, they quoted from a version called the Septuagint, made by a heathen king, confessedly erroneous, the errors of which you and I can point out; but if that version, made years before the Christian era, was good enough for the apostles then, I say that a version honored by the martyred dead and defended at the stake is good enough for you and for me.

And such utterances were echoed and re-echoed from pulpit and pew, and by the public press, by both the Baptists and pedobaptists, on both sides of the sea. That was only thirty-one years ago, and now that same honored Dr. Williams Hague, a man whom none esteems more highly than do we, appears among the vice-presidents of a Society which only two weeks ago declared by resolution:

Resolved, That we do now authorize, order, and direct our Board of Managers to distribute in the English language, as in any other languages, the best and most faithfully translated versions of the Scriptures they can procure.

Such are evidences of progress in religious thought, in this nineteenth century. Who could have dreamed that at the end of thirty-one years from the month, almost from the day, in which such a sentiment found utterance in the lips of so intelligent and so noble a man as Dr. William Hague, the English-speaking world would receive with outstretched arms a new revision of the Sacred Scriptures?

We notice that, since the publication in this paper of an article entitled "Making it Easy for Them," and exhorting to greater care in the admission of members to our churches, our contemporaries generally—especially the Baptist—have given more or less attention to the same subject; and expressed views in entire harmony with those put forth by us.

The *Central Baptist*, the *Watchman* and several others, have made direct reference to the things therein said, while others have quoted paragraphs or sentences. Some of our pedobaptist exchanges have called in question the statement, incidentally made, that Baptists claim to differ from all other Christian denominations, in that they, and they alone, require credible evidence of regeneration, and a profession of faith, before admission to the privileges of church-membership. The *Western Christian Advocate* professes to be very much shocked that such a statement should be put forth, and with a degree of sharpness denies its truthfulness. Though we did not undertake to prove the justness of the claim, the *Advocate* has persisted in denying the truth of our statement, and has attempted to divert attention from the error into which it fell, by the more vehemently urging that the claim is unjustified by the custom of the Methodist Church. Meantime our Baptist exchanges have sustained our declaration, and last week the *Examiner* and *Chronicle*, in an article on the "True Cause of Lax Doctrine," said:

A favorable soil for the spread of lax doctrinal notions has been prepared among the churches for a generation past, by a general lowering of the standard of admission to church-membership. Baptists stand before the world for one principle, a church composed only of persons who give credible evidences of regeneration and have been baptized on personal profession of faith. It is the maintenance of their existence as a separate body of Christians. But they have not been altogether faithful to their mission. While holding fast to their distinctive principle in theory, they have not always held fast to it in practice. There has been a growing custom of receiving candidates for baptism on very insufficient evidence of regeneration, or even on no evidence at all worthy of the name. In the hurry and excitement of a "revival," unconsciously influenced by a desire to report as many accessions during the year as possible, many churches make the hearing of experience a mere form to be gotten over as quickly as is consistent with decency. And even at other than revival times, much too little care is taken to scrutinize the candidate's statement carefully, with a view to discover whether it contains the unvarying elements of a genuine conversion. The mere fact that the candidate desires to join the church is considered *prima facie* evidence that he is a child of God, and the burden of proof is tacitly assumed to lie upon him who questions this.

Which words it seems to us are true and timely, and ought to be heeded by all who have to do with molding the character of the churches. Indeed, there can be but little doubt that the one thing which is bearing most heavily upon us as a people, to-day, is just this—the superficial and indiscreet methods of presenting Bible truth to the inquiring mind, and the hasty and easy-going methods of introducing the professed convert to the Church. It is for this reason that many are "weak and sickly" among us, and "many sleep," and many more are breeding disturbances, and sowing discord in the churches. Those who are familiar with the internal affairs of our churches are sometimes at a loss to understand how these things can be; but a little thought and observation must lead to the conviction that the fault lies at the very threshold of the churches, when the wayfaring man—the man without experience of the grace of life—was hastened in and baptized, instead of being taught and

prayed for, until he was enabled to discern the Lord Jesus as his personal Savior, and to feel his soul to be knit to the heart of Eternal Love. We trust the time is at hand when this great error, so common to-day, will be corrected; for if it is not, let it be borne in mind that the future of the Baptists will be either extinction, or such a defection from the truth as will repeat the history of the early centuries. Greater care must be taken in the admission of professed converts into the Church, or the Church will cease to be a dwelling-place of Jesus, and become a haunt for owls and bats and jackals and hyenas.

Anent the denials and assertions of the *Western Christian Advocate*, with regard to the Baptist claim of exclusiveness in the rule to receive none to gospel ordinances except those who first give credible evidence of faith and regeneration, the *Baptist* (Memphis) kindly calls our attention to some of the deliverances of Methodist fathers, and of the Discipline of that Church. It quotes from Wesley the following:

It is certain that our Church supposes that all who are baptized in their infancy, are at the same time born again; and it is allowed that the whole office for the baptism of infants proceeds upon this supposition.

If infants are guilty of original sin, then they are proper subjects of baptism; then in the ordinary way they can not be saved unless this be washed away by baptism. It has been already proved that this original stain cleaves to every child of man, and that thereby they are children of wrath, and liable to eternal damnation. —*Doc. Tr. p. 251.*

Of course, according to Wesley, the fact of baptism demonstrates the fact of regeneration, and therefore, if his view is the correct one of the Methodist Church, to-day, then the *Advocate* is right in claiming that it requires regeneration before church-membership, and of course it takes measures to secure it, so far as infants are concerned.

The *Baptist* moreover quotes from the Methodist Discipline the formula for the baptismal service, as follows:

Then shall the minister say, "Dearly beloved, forasmuch as all men are conceived and born in sin, and that our Savior Christ said, 'Except man be born of water and of the Spirit, he can not enter into the kingdom of God,' I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy he will grant to this child that which by nature he can not have; that he may be baptized with water and the Holy Ghost, and received into Christ's holy church, and be made a lively member of the same."

Then shall the minister say, "Let us pray," "Almighty and everlasting God, we beseech thee for thine infinite mercy, that thou wilt look upon this child. Wash him and sanctify him with the Holy Ghost; that he, being delivered from his wrath, may be received into the Ark of Christ's Church." * * * Merciful God, grant that the old Adam in this child may be so buried that the new man may be raised up in him."

Of course, this is, in substance, the language of the Episcopal liturgy, from which it is taken. It seems to be an act of great presumption for a minister of the Methodist Church, who has repeatedly for many years and again, and who yet dare not say that he believes that the act of baptism—the sprinkling of a few drops of water in its face—does actually regenerate the infant; to deny that, with regard to this matter, Baptists stand alone.

Dr. Graves, editor of the *Baptist*, declares that had he space he could as conclusively prove that there never was an adult baptized by the Methodists, North or South, save for the self-same purpose—i. e., to secure the remission of all past sins, regeneration of the heart, and admission into the society; nor, by the "Office for Baptism," can a Methodist minister baptize infant or adult for any other purpose. The adult is forced to confess that he is in his sins, and unregenerate, and comes to baptism for the grace of pardon and regeneration. So Wesley teaches:

By baptism, we who are by nature the children of wrath, are made the children of God. * * * In all ages the outward baptism is a means of the inward. * * * By water, then, as a means, the water of baptism, we are regenerated or born again. —*Works, Vol. vi, Sec. iii.*

The last Conference that sat in this city (Memphis) declared the practice of baptizing persons previously professing to be regenerated was an evil springing up in "The Church" that must be discouraged, as it was an admission that regeneration could be had without the appointed means. Have you never seen that report? We will look it up for you if you wish it.

The *Cincinnati Gazette* often gives utterance to important religious truths, and presents considerations which ought to be familiar to all, but which it is not uncommon to overlook. The following, bearing upon the propriety of a man's remaining in a church as a disturbing element after he has ceased to be in harmony with its doctrines or practices, may be profitably read by many beside those to whom that paper is regularly sent. It says:

It may be an indication of the imperfection of humanity that the Christian Church is divided into sects, but until all can agree upon various points of denominationalism is a necessity. Most of the differences relate to questions of secondary importance. Yet, where there is so much to be said on all sides, neither party to a controversy has a right to complain of the tenacity of its opponents. The collective wisdom of that branch of the church known as Presbyterians has settled upon certain views regarding the origin and obligations of the Sabbath, and it has a right to expect that all ministers belonging to the organization shall not controvert them. It is no more narrow in enforcing regularity here than in regard to the mode and subjects of baptism. There is a large and respectable denomination known as the Baptists, and if a Presbyterian clergyman adopts Baptist doctrines, he knows that his proper place is in the Baptist Church. So if another Presbyterian minister can not maintain Presbyterian tenets as to the sacredness of the first day of the week, it is no hardship that he is forbidden to promulgate his ideas from a Presbyterian pulpit. The fact that there is no denomination to which he can go, as in the case of his Baptist

brother, does not alter the case, unless the fact that he stands more alone should incline him to doubt the soundness of his conclusions. He may be honest in them, and he may be right, but these facts do not entitle him to a liberty which includes a denominational indorsement of his conclusions. If he desires to bring about such a change of base he must do it independently.

AMERICAN AND FOREIGN BIBLE SOCIETY.

The anniversary of the American and Foreign Bible Society, which had been extensively advertised, was observed on Thursday, May 5, afternoon and evening in the Central Baptist Church, Forty-Sixth Street, New York.

The largest number in attendance at one time during the afternoon when eye-witness reporting for the *Examiner* and *Chronicle*, to have been "fifty-on" of whom six were women and two small children.

The report of the Financial Secretary showed that he had collected during the year \$1,492 (\$1,000 of which came from one individual), his salary was \$2, and his traveling expenses \$400.

According to a notice given last at the fifty-one men, women and child present at this annual meeting added an amendment to the constitution of society, which was to be adopted by the members, which was the most popular ever filed by Baptists in this country, a society which it is claimed is necessary to the success of our missions in foreign lands is to the proper translation of the Scriptures into the English language. In 11 days referred to by Dr. Evans in his communication published in this paper, the Society adopted the following: "In the distribution of the Scriptures [the English language, the commonly received version will be used until otherwise directed by the society." This rule was adopted in the face of a large number of brethren who desired the society to undertake the revision of the English version of the Scriptures, and because that else was in the constitution, many thousands of dollars have been bequeathed to the society and are a part of the general permanent or invested funds upon which it now maintains a existence. Yet the face of all this, again, these fifty-on, or a smaller number, adopt a resolution as follows:

Resolved, That we do now authorize, order, and direct our Board of Managers to distribute in the English language, as in any other languages, the best and most faithfully translated versions of these Scriptures they can procure.

Just what is contemplated by the resolution we are not quite sure. It may mean that the Board is to circulate only the version made by the American Bible Union—the New Testament detached portions of the Old—at a cost of some hundreds of thousands of dollars. But then, a large proportion of those engaged in this movement have always heretofore maintained a position of positive and even violent antagonism to the Bible Union and its version. It can hardly be possible that Drs. Hux and Parry and Olmstead are now going to accept and circulate, as "the best that can be procured," the version made by a society which they antagonized for so many years, claiming that, first of all, the King James' version did not need revision; and second, that the scholarship employed was not competent to the task of revision.

No more can it be possible that these brethren are going to adopt and circulate the new version soon to appear from the Canterbury Conference, for that has been antagonized by them from first to last, and it is because the forthcoming version, it is held, can not be faithful or fit for Baptists to use and circulate, that the rehabilitation of this well-known defunct version is demanded. If the society shall accept the Canterbury version, its occupation must soon be gone.

What then? Will it continue to circulate the common version? That can not be, because it is a find a way for the use of something else that this amendment to the constitution is offered, and the language of the resolution, as compared with that of the article of the constitution from which we have noted, implies that the movers do not regard the common version as the most faithful that can be procured.

What then? we ask again. Why, it can be nothing less than an entire and de novo revision of the English Bible by a handful of Baptists, and that in remembrance of the thousands upon thousands already expended for this purpose, and according to their theory to no avail, and in view of the just-appearing Canterbury version which is exciting the interest of 100,000 of people to a high degree. It is a sight either sublime or ridiculous—and there is only a step between the two it is said—to see a company of forty-two men, six women and two children—and one-third of the men with all be women and children probably spectators, having no sympathy with the movement—entering upon such a work as the entire revision of the English Scriptures, and that, too, only two weeks before the appearance of a version which not one of them has ever seen, and which has engaged the attention of the ablest scholars of two hemispheres for a decade.

Yet this is the spectacle which is presented to us by this New York meeting. Some may call it "faith," but we suspect that by far the largest part of those who name it will call it *presumption*.

But the society proceeded to the election of officers, and, as was forecast in our New York letter, a few weeks since, Rev. J. N. Folwell gave place to Rev. F. A. Douglass as Corresponding Secretary. The following is the list of officers and the board of managers, some of the names being those of men who, in our opinion, have no sympathy with the movement, and whose names appear because they were

not present to forbid their use. A majority of them are Bible Unionists:

President—Ebenezer Morgan.
Vice-Presidents—1st, Charles Seidler Esq., New Jersey; 2d, James B. Colgate Esq., New York; 3d, Rev. A. D. Gillette, D.D., New York; Rev. M. T. Sumner, Alabama; Rev. Wm. Hague, Massachusetts; Rev. A. D. Steele, Nova Scotia; Rev. Anselm Burrows, Kentucky; Rev. J. B. Bant, D.D., Texas; Rev. Thomas Rambo, D.D., New Jersey; Rev. J. B. Hawthorne, D.D., Virginia; Rev. G. E. Horr, Massachusetts; Rev. S. H. Holmes, Virginia.

Corresponding Secretary—Rev. F. A. Douglass.

Treasurer—Samuel P. White, Esq.

Recording Secretary—Rev. J. N. Folwell.

BOARD OF MANAGERS.

To serve three years—John W. Stevens, Esq., George Gault, Esq., Robert Johnston, Esq., Rev. C. C. Norton, D.D., William Hague, Esq., Rev. Wm. Rollinson, D.D., George E. Perine, Esq.

To serve two years—Rev. J. N. Folwell, Rev. E. T. Hixox, D.D., Rev. W. W. Everts, D.D., Charles T. Goodwin, Esq., Rev. John W. Olmstead, D.D., Peter Bant, Esq., Rev. D. Henry Miller, D.D.

To serve one year—Rev. Samuel Williams, Rev. G. F. Warren, Gilbert L. Blackford, Esq., Rev. William Spellman, Samuel P. White, Esq., Rev. W. H. Parry, D.D., Rev. J. W. Scales, D.D.

The excellent article by Bro. Peters, on our first page, has been in hand ever since November last. It came accompanied by a note so kind and considerate that the author won even a warmer place in the editor's heart. The constant pressure upon our space has caused it to be deferred from week to week, but we trust that it is no less appropriate and timely now than it was when first written. We trust that none of those had in view by the writer will fail to read it; and let others remember that Baptists in Ohio and Indiana, and other States, need to think on these things, and may make improvement as well as those of West Virginia.

A REVIVAL SPIRIT seems to pervade many of our churches in West Virginia on the subject of Missions, State, Home and Foreign.

SOUTHERN BAPTIST CONVENTION.

Twenty-Sixth Session.

COLUMBUS, Miss., May 9, 1881.

Second Day—Night Session.

Rev. Dr. Rupper, of Virginia, led the Convention in prayer.

Rev. A. C. Wheaton, of Cincinnati, was recognized as a visiting brother and made a few happy remarks, congratulating the body upon its work, and rejoicing in the fact that here he saw the same spirit of love for the Master and his kingdom which characterizes his brethren in the North. He thanked the brethren for the cordial reception extended him.

A mass meeting for foreign missions was the special order for the evening, and eloquent addresses were delivered by Rev. J. B. Hawthorne and Rev. Dr. J. L. M. Curry, of Virginia, and Rev. Dr. J. W. M. Williams, of Maryland. A cash collection of \$286.00 was taken up.

Saturday.

The morning session was opened with prayer by Rev. H. Kilpatrick, of Georgia.

A. B. H. MISSION SOCIETY.

Rev. Dr. S. W. Marston, of Missouri, was invited to address the Convention as the representative of the American Baptist Home Mission Society. He accepted and briefly explained the work of that Society among the freed men of the South. He said he was glad to know that the brethren of this Convention heartily sympathized with this work. Everywhere he had met a cordial welcome among Southern Baptists while prosecuting his mission.

NEW ORLEANS.

Rev. Dr. McIntosh, of Alabama, read an earnest appeal from the Central Church in New Orleans. This was formerly a mission church fostered by this Convention. A debt of \$10,000—beyond the ability of the church to discharge—seriously threatens its existence. It would be a source of general regret if this light should be extinguished. Among the 220,000 inhabitants of that papal city, there are only two white Baptist Churches, and one of these has no house of worship, and now the other, which has been regarded as a self-sustaining body, is appealing for aid to free its house from debt.

Quite an animated discussion followed, participated in by Rev. W. H. Hardy, of Mississippi; Rev. Dr. Burrows, of Kentucky; Rev. Dr. G. Jones, of Tennessee; Rev. Dr. S. H. Fox, of Missouri; T. J. Walne, of Mississippi; Rev. Dr. Boyce, of Kentucky. The point at issue was whether the Home Mission Board shall incur any financial responsibility in discharging the above debt, or for securing a house for the First Church. The sense of the Convention was that it is inexpedient for the board to either purchase or own houses of worship. At the same time hearty sympathy was universally expressed for the struggling churches in the city named.

Saturday Afternoon.

Rev. Dr. R. H. Graves, of China, read the report of the committee on the CHINESE MISSION.

The report declares China to be the grandest field for missionary effort on earth. It is the leading and most influential nation of Eastern Asia, and within its borders will probably be fought the great battle between organized paganism and Christianity. Missions have been successful there. The increase of conversions has been 42 per cent. within the last three years. There are now over 19,000 Protestant Christians in China, 3,000 of whom are Baptists.

Rev. John Stout, of South Carolina, under appointment of the board as missionary to Shanghai, addressed the body. He had always felt an ardent interest in foreign missions, and had, ever since his conversion, been inclined to the work. He was leaving home not because he was discouraged as to his labors as a pastor. He had been blessed in his work. But the demands of the field—the pressing calls from Yate and others in China—decided him to go to their help. The days of romance in the mission work have passed, and now only a sense of duty impels.

Rev. T. P. Bell, of South Carolina, who is also under appointment to China, followed in a similar vein. His first impressions as to this work were received while a clerk in the rooms of the Southern Presbyterian Committee for foreign missions,

and when he decided to become a minister he also decided to go to the heathen as a herald of the cross.

Rev. Dr. R. H. Graves, of the Canton mission, next addressed the Convention. For twenty-five years he has been laboring in that field. He rejoiced to see reinforcements coming to the aid of the laborers in the field. He presented a very suggestive chart, representing the religious divisions of the 1,400,000,000 of earth's inhabitants, showing 115,000,000 Protestants, 85,000,000 Greek and Eastern Christians, 190,000,000 Mahomedans, and 855,000,000 heathen. It is a shame upon Christians that eighteen centuries after the commission more than half of the world is still in the darkness of heathenism. In China, by the lowest estimate, there are 300,000,000. He dwelt upon the fact that China is rapidly extending her colonies and influence in the adjacent countries and islands. Conquer China and you seize upon these. He gave some interesting facts as to the religious faith of the Chinese. The three systems prevailing there—Buddhism, Taoism and Confucianism—are not properly idolatrous. They were philosophies rather than religions. The native religious necessities of the Chinese have invented their idolatry. They are a nation of idolatries. He earnestly urged the duty of Christian lands to send the gospel to them. Difficulties, instead of deterring, should stimulate us to greater effort. There are many encouragements also. In the last quarter of a century the number of Protestant converts has increased from 600 to 19,000, and there are some 60,000 nominal adherents. Those on the field clearly see that Christian influence is steadily telling on the masses.

Rev. Dr. Broadus said he felt like taking these brethren to his heart. He urged that home and foreign missions are but kindred parts of one great work.

Saturday Night.

HOME MISSION BOARD.

The hour was set apart for a mass meeting in the interest of the Home Mission Board.

Rev. Dr. McIntosh, corresponding secretary, read a very lengthy history of the board, going into the details of the unpleasant circumstances leading to the disruption of the old Triennial Convention. While lamenting the necessity demanding the formation of this Convention, the paper claimed that God had signally displayed his power to make even adverse circumstances contribute to the prosperity of his cause. The history shows that the Convention has been instrumental in largely augmenting the contributions of the Southern Baptists to missions. Very small amounts were sent from these States into the treasury of the Triennial Convention. In many of the principal cities of our section churches have been founded and fostered by the board, which have since become self-sustaining and influential.

The work among the Indians and colored people was briefly referred to. During the past year 20 missionaries have been sustained in the States, and two white and five native missionaries among the Indians in the Indian Territory.

The remarkable fact was stated that during the fourteen years succeeding the war—in our years of depression and supposed poverty—the receipts of the board exceeded the contributions of the fourteen years preceding that sad event by over \$71,000.

Rev. E. T. Winkler, D.D., of Alabama, followed in an eloquent address, after which a collection was taken up for the work of the board.

The committee reported on

BRAZILIAN MISSIONS.

The report recited that in that large empire of 10,000,000, there are only three Baptist churches, with four churches, and three missionaries under the patronage of this Convention. Enlarged efforts were urged.

"KIND WORDS."

The committee on "Kind Words," the Sunday-school paper of the Convention, showed the paper to be in a flourishing condition, paying into the treasury yearly \$1,000 above all expenses of publication. Dr. Wharton, one of the editors of "Kind Words," urged the brethren to take this paper in preference to Cook's publications and the "Young Reaper." Nevertheless, in this field the law of the survival of the fittest prevails.

Rev. Dr. Williams, of Maryland, said he hoped every Southern Baptist would take "Kind Words" in preference to every other. So did Rev. Dr. J. Wm. Jones, of Virginia.

Rev. J. B. Gambrell, D.D., of Mississippi, said Southern sentiment would not run the paper. Business taste was necessary. We needed more than kind words. We needed the graded help furnished by the A. B. Publication Society. What we want money we take care to go North after. He for one would like to see the "Kind Words" sold to the Publication Society.

Rev. Dr. Burrows, of Kentucky, said the Publication Society was more than a business matter. It was a grand benevolent institution, and we were intended to sustain "Kind Words," he would pay deserved tribute to the Publication Society.

Rev. Dr. Sumner, of Alabama, said if we wished "Kind Words" to succeed we must make it the best paper.

MEXICAN MISSIONS.

Rev. O. C. Pope, of Texas, referred to the mission in Mexico. He said Texas would sustain the successor of the murdered Westrup, whose brother is now asking for appointment to the field. Since he had been in this body he had telegraphed from the A. B. H. Mission Society offering to support Bro. Westrup, if we do not.

Rev. W. D. Powell, of Texas, wished to say that Bro. Westrup was murdered by raiding Indians and Mexicans from New Mexico. The Catholics were not to be charged with the crime.

WOMAN'S WORK.

Rev. Dr. C. C. Chaplin, of Texas, read a report on woman's work in connection with foreign missions, stating that there are now in the South some 500 woman's mission societies, 350 of which have reported to our board, and have collected \$6,344.30 for the foreign work. It was recommended that the Board appoint some suitable lady "to superintend this work, whose duty it shall be to collect and disseminate information, and in other ways to strengthen and stimulate woman's work for woman in foreign fields."

Rev. Dr. Broadus hoped the friends of this work would not press the movement so far as to have assemblies of men and women publicly addressed by women.

Rev. M. Green, of Arkansas, hoped the brethren would remember that in Christ Jesus there is neither male nor female—all Christians have equal privileges.

Prof. J. L. Johnson, of Mississippi, urged the report.

TIME AND PLACE OF NEXT MEETING.

The decision of this question elicited a lively discussion—the churches of Waco and Dallas, Texas, Baltimore, and Greenville, S. C., asking for the honor of entertaining the Convention. Greenville was selected.

Monday Afternoon.

Rev. Dr. I. T. Tichenor, of Alabama, read the report of the committee on

AFRICAN MISSIONS.

There are in our mission churches in

that dark land about 80 members. In the schools there are 92 pupils. Our experience demonstrates the necessity of some good white man to superintend the work.

ISAAC DAVIS FUND.

The committee to whom was referred the request of Isaac Davis, of Massachusetts, to express grateful thanks for the gift, and urging that the example be followed by other friends of our work.

GRADED SUNDAY-SCHOOL LESSONS.

On motion of Rev. Dr. Winkler, the publishers of "Kind Words" were authorized to issue a series of graded lessons for our Sunday-schools.

MISCELLANEOUS.

The report of the committee on credentials showed that the States were entitled to 563 delegates. Only 2

THE Census Bureau in a recent issue gives the distribution of our population by latitude and longitude. In 1880, as in 1870, the line dividing the population of the country into two equal halves, North and South, lay within a few miles of the fortieth parallel. In 1870 50 per cent. of the population lay north and 50 per cent. south; in 1880 48.6 per cent. lay north, and 51.4 south, the slight movement south being due to the relative growth of the

The management of the Ohio & Mississippi Railway, believing that nothing succeeds like success, and the gratifying results of the Fast Train from St. Louis to Cincinnati, which has now been run for one year, having demonstrated that the traveling public have fully appreciated the rapid transit afforded them, have decided with their summer schedule, which goes into effect on May 15, to run a Fast Daylight Express Train from Cincinnati to St. Louis. This train, composed of elegant

of ten lessons in each department, on topics such as the following: *In the Sunday-School Department*—"The Origin and Purpose of the Sunday-School," "The Home and the Sunday-School," "The Church and the Sunday-School," "The Classification of the Sunday-School," "The Management of the Sunday-School," "The Superintendent's Office and Work," "The Teacher's Office and Work," "The Laws of Acquiring and Retaining Knowledge," "The Laws of Communicating and Applying Knowledge," "The Soul We Teach," "The Teaching Process," "The Laws of Personal Influence," "The Laws of Personal Influence."

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Journal and Messenger.

WEDNESDAY, SEPT. 7, 1881

CALIFORNIA LETTER.

Inspiration.

The Presbyterian Review is publishing a series of articles from our theological professors on this subject. They are timely. They are able. But few besides ministers will see them, yet certain popular objections to the Plenary Inspiration of the Scriptures are floating about, and are troubling people who don't take the Review. The skeptics and cavilers have been specially demonstrative since the Revised New Testament has appeared. They point to the various readings of the older manuscripts, and ask which of them is the exact copy of the inspired original? They say: Even if we admit that the sacred writers were guided by the Holy Ghost, and recorded the very truth, we have not their records, but only transcripts, that differ from each other. Those who defend the theory of verbal inspiration—that every word was dictated by the divine Spirit—that the prophets and evangelists were mere clerks or amanuenses, must produce the very words. The failure to do this is fatal to their theory.

But we may believe in the plenary inspiration of the Bible as we now have it. We may claim that King James' Version is the word of God, and that the Revised New Testament is also the word of God—without being compelled to prove that we have in either a perfect translation of the original Scriptures. This is the point in regard to which the common people ask for light. The English Bible is their Bible. They can not examine the uncials or the cursives that scholars write about. They want to be sure that they have "in their own tongue the wonderful works of God."

Now I am not going to try to answer an objection, or silence a caviler. My object is to help the believer who is troubled by this clamor about various readings. How shall I satisfy him that these variations should not shake his faith in the fact that his Bible is from God—that it contains all the truth that God would reveal to him in that way, and nothing but the truth? That it is not a fragment of the original Scriptures, or those Scriptures mingled with merely human records, but that it is God's word—pure, unalloyed, and the whole of it.

First, as to the Old Testament. There were several different versions in the time of our Savior. He did not go into a critical comparison of the Hebrew and the Septuagint. But he said, "Search the Scriptures; they testify of me." And Paul said, "All Scripture is given by inspiration of God." And Peter said that the writers "Spoke from God, being moved by the Holy Ghost." Now if inspiration had been verbal—if the truth had depended upon the exact words in which it was first revealed—would not Christ or his apostles have given a revision of the Old Testament? Since then the Old Testament is so fully indorsed in the New, the issue of those who criticize it is not with Moses or Samuel or David, but with Christ and his apostles. The whole question, therefore, turns upon the authenticity and inspiration of the New Testament.

No one doubts that Jesus of Nazareth lived and taught and suffered martyrdom about eighteen centuries ago. No one doubts that the Christian Church exists to-day as the result of his miracles and teachings. But we are told that the gospels were not composed soon after the death of Christ, but that they are fictions of a later age—that they contain some truth and a great deal of error. How are we to meet this objection? I do so in this way. A canon or catalogue of the books received as inspired was made out very early—probably in the lifetime of John, the last survivor of the twelve. This apostolic canon contains the twenty-seven books of our present New Testament. There is internal evidence of divinity in all these books. They are radically different in spirit and style from the spurious or apocryphal books. They confirm each other by incidental allusions, and by the similarity of their spirit and teachings. A wonderful unity pervades them. Each author writes in his own style. Yet there is throughout all not only the same truth, but a current of truth—a progressive revelation.

Now this volume, so unique, so original, so unlike any other collection of writings—this volume on which is founded the most wonderful and powerful institution in the world, the Christian Church—is either true or false. If it is true, it is from God, for that is what it claims. If it is false, no reasonable man can account for its existence and its influence.

But how bears all this on the question of inspiration? The trouble is not only with the original Scriptures, but with these various versions, each of which claims to be a perfect copy, or a correct translation. I answer: The Holy Ghost inspired truth, and not words merely. He revealed to those holy men thoughts, ideas, and left to them the clothing of the thought in human speech. He watched over the writing to see that the thought was clearly and fully expressed. But he permitted each to use his own style, his own peculiar idioms and forms of speech. He did not compel an unlearned man to write like a learned one. And the same divine supervision has been manifested in the preservation of the Scriptures. Copyists and translators were kept from making any changes that would materially affect the truth revealed. All the variations are comparatively unimportant. The least accurate of the versions presents all the great doctrines of the Christian religion.

But why were these differences, though slight, permitted? Why did not God have a perfect copy preserved and transmitted as he had the two tables of stone kept under the old dispensation? I think that we find the explanation in this fact: The Bible

is human as well as divine—it is from God through men and for men. It appeals to our reason as well as to our faith. It calls into exercise all our faculties. The variety of authorship and style; the partial revelation of a truth in one book and its fuller unfolding in another; the different statements of the same fact by the various writers—different but not conflicting—all this deepens our interest in the volume. Just think how the revision has stimulated the study of the New Testament. God wants us to search the Scriptures, and hence he puts the truth in it as he puts gold in the mine, and not on the surface of the earth. Some things in it are hard to be understood, says Peter. Perhaps they might have been stated more plainly. But if they had been we might not have appreciated them as highly as when we work hard to get at the meaning. All this critical study of ancient manuscripts and comparison of versions is useful. It stimulates the intellect and quickens our love for the truth.

So we conclude that in this whole matter of giving and preserving and transmitting this revelation God has shown infinite wisdom. We have just such a Bible as we need, and the various readings are not blemishes or defects, but have been permitted in order that we might be stimulated by them to search more earnestly for the truth. Many of the various readings are really commentaries on the text—they make it clearer and more impressive. We believe that this new discussion in regard to inspiration will result in confirming the faith of multitudes in the Bible as the word of God. C. E. B. SAN FRANCISCO, Aug. 16, 1881.

VACATION CORRESPONDENCE.

Fairmount and the Centennial.

The new century or our national existence is but five years old, yet how long gone by seems the exhibition that celebrated its birth. The many readers of the JOURNAL AND MESSENGER who attended it will be interested in looking at what remains. It is the last week of our vacation, and this must be our closing excursion. We take the Walnut Street cars. Beautiful public squares adorn the way with fountains and foliage. They were the gift of Wm. Penn to the city and witness his far-sighted sagacity.

Philadelphia proudly treasures the names of Penn and Franklin as something of greater historic renown than anything New York possesses. On Twenty-first Street we pass Dr. Beadle's old church. Its intricate front was designed by him and is more filled with significance than the pyramids. Just how each emblem is to be interpreted, however, it would need now a greater than a Piazzi Smith to determine. Crossing the Schuylkill we climb the neighboring heights. There, at the top of the last steep grade, the main centennial building stretches out its immense length, 1876 feet. It is 400 feet wide, so that in going around it we have gone a good part of a mile. Only one entrance is left open, that in the center. Its extraordinary number of visitors entering could be kept, though in the great days of the centennial they mounted up into the hundreds of thousands. The interior is pretty well filled. What has been removed is replaced by other exhibits which were in other buildings five years ago. Herein is concentrated all that is to be found of the permanent exhibition. This low lumbering vehicle is Washington's coach of state. The lowest of the three steps by which it is ascended nearly scrapes the ground. See this French plate glass as large as the side of a house! In the southern end of the building we find many exhibits still remaining of United States manufactures. There are two of thread very artistically arranged. In the center are some gigantic figures, monstrosities of sculpture. In the northern end the Chinese department remains almost perfect, as there is no sale for their griffins and diabolical images. Some displays of iron works are still very fine. But the exhibition is in a state of complete collapse.

"The guests are fled,
The lamps are out."

There are enough visitors only to make vacuity visible and oppressive. We hasten out of it. The building has just been sold for \$97,000, and will soon be taken down. Although it cost millions, this is a good price for it in its present condition. The flooring is worn out and so is the tin roof. Machinery hall has been already taken down and the fourteen acres, which it covered, make a yellowish spot in the verdure of the great park. Many other smaller buildings have been sold and removed. One of them is now Faith Mission of our church in Philadelphia. The circular railway is gone, too, but most of the walks and drives have been kept in repair. The city appropriated \$20,000 for the park last year. The Catholics have completed their monumental fountain, of which the foundation only was laid in time for the centennial. It makes a striking appearance at the end of the hall and is ornamented with the statues of Com. Barry, Charles Carroll, Father Mathew and others. The statue of Witherspoon, which our church erected, stands on its pedestal in solitary uselessness and sublimity. How much more appropriate than this costly image for a monument of this eminent servant of Christ would have been the endowment of a college! A few drops of rain made us hasten to horticultural hall. This is simply magnificent; no sense of emptiness here. Here are bananas and india-rubber trees. They are not mere plants, but great trees that tower and meet over our heads. This side is given up to ferns, and as good luck would have it, we try the door and find it is not locked, and so walk boldly in. Here are some trunks that look like mossy logs set up on end. We have stepped down into a bit of the carboniferous age; this is the material out of which a coal bed may be formed. But we prefer it in its present

form, or rather multiplicity of forms and brilliant green, to the massed blackness of the coal pit. If in visiting Fairmount you have but a single hour, put it in here and you will be best rewarded. Now we go up on the roof and have a splendid view. The hall spreads its immense foliage beds and masses of geraniums and other highly colored blossoms before us. It is kept with exquisite care, and said to equal almost anything of the kind in the royal gardens of Europe. Many rare plants and shrubs border it, the gifts of foreign countries. As we walk along to George's Hill we discover some cucumber trees with fruit on them. The cucumbers are something like those that grow on vines, but have a husky envelope, and it is possible are more indigestible.

Here is the delightful little lake, with its swan's nest in one corner. We ask a small boy on the bank if the fishing is good. But he looks at the sign prohibiting that pursuit, and gives us a shrug of the shoulders, which is entirely indeterminate and non-committal. On the side of George's Hill the English building yet stands. Its gables, with projecting beams are supposed to be intensely old English and conservative. We are enticed within, and spend a few minutes taking in the high wainscoting, the tiled halls and the tiled fireplaces. Then on up the hill till we can see Jesse George's cottage still standing, just outside the park. He donated this hill to the Commissioners of the Park, and hence its name. Turning around, we have one of the finest views of the city, from the columns of Girard College on the left on till it disappears in smoke and shadow on the right. We rest awhile stretched on the grass. A band of music comes up and occupies the stand on the summit. A multitude of trains are pushing up and down in the yard of the Pennsylvania Railroad, by the side of the park. There is the trestle work over which they used to run up to the Centennial building. The railroad did an immense business that summer, though the merchants of the city complained of a very dull season. Descending, we approach the Art Building only to find it closed. The pair of winged horses in bronze, the gift of Austria, still guard its portal. In spite of their ugliness, we would have gone in, but a placard informed us that the doors were not open on Mondays. They tell us, by way of consolation, that the display of paintings within does not equal that at Erie's or Haezel's, on Chestnut Street. The building has a tasteful exterior, and is evidently built to outlast this century. This, with Horticultural Hall and some other buildings, on which hundreds of thousands of dollars have been expended, could well be utilized for another Exposition. The grounds are naturally adapted for the purpose, and are underdrained by a perfect system of sewerage.

New York has tried and failed, and Boston is now agitating the subject of a great show. But the central position of Philadelphia, and the prestige acquired by its great success, are not to be despised. The expenditure then incurred, which would be available for another exhibition, gives that city an immense advantage at the start. The afternoon has passed, and we must go back. In passing we can look down into the Zoological Gardens, and see the buffaloes and camels in their pens. We will take the Girard Avenue cars and cross this most beautiful and substantial of bridges. It is so broad that we can hardly realize that we are over the river and not on solid ground. Look up and down the Schuylkill and see what a splendid sheet of water it forms, and what a grand setting it has in the bosom of the park. Man has here seemed to catch the purpose of the divine artist, and, by completing it harmoniously and removing every trace of disorder or a sordid spirit, has produced Fairmount Park, a thing of beauty, to be enjoyed by rich and poor together. E. H. P.

SOME SUGGESTIONS.

I wonder if any of us are as thoughtful of the minister as we should be. He certainly needs all the help and sympathy we can give. He and his wife are not to blame for everything that goes amiss in the church and community. Yet how often people talk as if they were. Even if their views are not in accordance with ours, it seems as if we might remember that they are human, like the rest of us, and have a right to their own ideas.

They have many things to hinder and discourage them, and we don't know how much a few words of sympathy and appreciation may help them to bear their heavy burdens. We who profess to be making our lives in accordance with the teaching of Christ are not exerting the right kind of influence when we are so often finding fault with and criticising the deeds of him who has given himself to the work of saving souls and advancing his cause. It affords so little satisfaction, too. Our lives are so short that we can't afford to spend them in making ourselves and others uncomfortable. Oh, let's help each other every time we have an opportunity; for how little we know the grief that is crushing the heart, or how much a kind word or look, even, may cheer. They may be longing for just that word or look. These opportunities may soon be gone; let's not wait till our friends are gone; from our sight before we have appreciated them and know their worth, but let them tell of our affection for them now, when it can cheer them and help to lighten their care.

Let words of comfort be spoken and demonstrations of love be made before the lips are cold and heart is still forever. Then our hearts will not be filled with vain regret as we gaze through tear-dimmed eyes on the motionless form of a dear one. MARION BAXTER.

THE JOURNAL AND MESSENGER till Dec. 31st for 50 cents.

IMPORTANT ARCHEOLOGICAL DISCOVERIES IN EGYPT.

(Correspondence London Times.)

CAIRO, July 24.—Besides being memorable for the appearance of the comet, the year 1881 must ever hold a high place in the annals of Egyptological discovery. Monsieur Maspero, the recently appointed Director of the Boulak Museum, is at the present moment in Paris actively engaged in preparing for publication the texts of the pyramids of the Fifth and Sixth Dynasties, which were opened last spring at Sakkarah. The forthcoming number of his "Receuil" will contain the entire text of the pyramid of King Unas, the last king of the Fifth Dynasty. But the saying that "it never rains but it pours" may be now fairly applied to archaeological discovery. Long before the *savants* have had time to pursue, pursue over, or profit by the wonders unearthed at Sakkarah they are now suddenly overwhelmed with a fresh supply of material in the form of the largest papyrus yet known, and by the apparition of the mummies, with all their mortuary appendages and inscriptions, of no less than thirty royal personages. This discovery which has just been made calls for special interest in England, for among the thirty royal mummies are to be found those of King Thutmes III. and of King Ramses II.—it was the former who ordered the construction of the obelisk which now stands upon the Thames Embankment, and it was the latter who, 270 years afterwards, caused his own official titles and honors to be inscribed upon his face, besides those of the Khedive, who faithfully depicted to the spot Herr Emil Brugsch, a younger brother of Dr. Henry Brugsch Pasha, who, during Monsieur Maspero's absence in Paris, is in charge of all archaeological excavations in Egypt. Herr Brugsch discovered in the cliffs of the Libyan Mountains, near the Temple of Deir-el-Bahari, or the "Northern Convent," a pit about thirty-five feet deep, cut in the solid rock; a secret opening from this pit led to a gallery nearly two hundred feet long, also hewn out of the solid rock. This gallery was filled with relics of the Theban dynasties. Every indication leads to the conviction that these sacred relics had been removed from their appropriate places in the various tombs and temples, and concealed in this secret subterranean gallery by the Egyptian priests, to preserve them from being destroyed by some foreign invader. In all probability they were thus concealed at the time of the invasion of Egypt by Cambyses.

Herr Brugsch at once telegraphed for a steamer, which on Friday last safely deposited her precious cargo at the Boulak Museum. The full value of this discovery, of course, can not as yet be determined. The papyrus have not yet been unrolled, nor have the mummies been unwrapped. The following Theban sovereigns are the most important of the mummies discovered: Amenhotep I. (Ahois), 1st King of 18th Dynasty, reigned B. C. 1700 (about). Amenhotep I. (Amenophis), 2d King of 18th Dynasty, reigned B. C. 1666 (about). Thutmes I., 3d King of 18th Dynasty, reigned B. C. 1633 (about). Thutmes II., 4th King of 18th Dynasty, reigned B. C. 1600 (about). Thutmes III., (the Great), 5th King of 18th Dynasty, reigned B. C. 1600 (about). Ramses I., 1st King of 19th Dynasty, reigned B. C. 1400 (about). Seti I., 2d King of 19th Dynasty, reigned B. C. 1366 (about). Ramses II., (the Great), 3d King of 19th Dynasty, reigned B. C. 1333 (about). Pinotem, 3d King of 21st Dynasty, reigned B. C. 1033 (about). Raskhenen (Dynasty and date of reign unknown). Queen Ra-ma-ka (Hatasouti). Queen Aahmes Noiet Ari.

Conspicuous by its massive gold ornamentation, in which cartouches are set in precious stones, is the coffin containing the mummy of Ma-neftem, a daughter of King Ramses II. Each of the mummies is accompanied by an alabaster canopic urn, containing the heart and entrails of the deceased. Four papyrus were found in the gallery at Deir-el-Bahari, each in a perfect state of preservation. The largest of these papyrus, that found in the coffin of Queen Ra-ma-ka, is most beautifully illustrated with colored illuminations. It is about sixteen inches wide, and when unrolled will probably measure from 100 to 140 feet in length. The other papyrus are somewhat narrower, but are more closely written upon. These papyrus will probably prove to be the most valuable portion of the discovery, for in the present state of Egyptology a papyrus may be of more importance than an entire temple, and, as the late Mariette Pasha used to say, "It is certain that if ever one of those discoveries that bring about a revolution in science should be made in Egyptology, the world will be indebted for it to a papyrus."

No less than 3,700 mortuary statues have been found which bear royal cartouches and inscriptions. Nearly 2,000 other objects have been discovered. One of the most remarkable relics is an enormous leather tent, which bears the cartouche of King Pinotem, of the Twenty-first Dynasty. This tent is in a truly wonderful state of preservation. The workmanship is beautiful. It is covered with hieroglyphs most carefully embroidered in red, green and yellow leather. The colors are quite fresh and bright. In each of the corners is represented the royal vulture and stars.

Fifteen enormous wigs for ceremonial occasions from a striking feature of the Deir-el-Bahari collection. These wigs are nearly two feet high, and are composed of frizzled and curled hair. There are many marked points of resemblance between the legal institutions of ancient Egypt and of England. For instance, pleadings must be "traversed," "confessed and avoided" or "demurred to. Marriage settlements and the doctrines of uses and trusts prevailed in ancient Egypt, but the wearing of these wigs was not extended to the members of the legal profession, but was reserved exclusively for the princesses of the blood and ladies of very high rank.

It is curious to recall the fact that when Belzoni, in 1817, discovered at Deir-el-Bahari the tomb of Seti I.—a tomb which has since been popularly called "Belzoni's tomb"—a fine sarcophagus in alabaster stood in the furthest chamber. This sarcophagus was subsequently brought to En-

land, and it is now in Sir John Soane's Museum. Herr Brugsch has now brought to light the original occupant of this sarcophagus, who may now be seen at the Boulak Museum, near his son, Ramses II.

Herr Brugsch assures me that he believes that there is another secret gallery leading from the pit at Deir-el-Bahari. When M. Maspero returns next October further excavations will doubtless be undertaken, but the Boulak Museum, so suddenly enriched as it has been during the present year, now occupies a position not inferior to any in Europe.

"WHO HATH WOE?"

PROVERBS XXIII. 23.

Along the centuries it rings,
The question old, and ever brings
Its own reply:
The phantom years, long gone to swell
Eternal ages, rise to tell
The soul that smiteth, mark it well,
That soul must die.

Not to the sacred page alone
We turn, the dark mystery to know
Or count the cost.
These ghostly years sweep their dark train
Where Bacchus held his demon reign,
And lo! a multitude of slain
Forever lost.

Lost where no ray of hope e'er shone
To light the dark abyss unknown
To mortal ken.
Lost 'neath the scarlet waves of shame
That cover a dishonored name,
And pour contempt on all of fame
Adjured of men.

Turn where ye will the very air
Sobs through the ages with despair,
O'er wasted life,
And then the past in restless flow
Touches our present serve to show,
Ours is the heritage of woe
And bitter strife.

No need to turn times backward page,
No need to question other age,
Or seek to know
How through the years the dark refrain
Runs down to us—Behold our slain
And yielding to a tyrant's reign,
Ask who hath woe!

A nation proud and strong to-day
To-morrow in oblivion may
Lay down her bones.
May yield the flag which yet must know
Surrender, to more subtle foe
Than e'er assailed its starry glow,
Or dared our coast.

We rear our palaces on high,
And streams of vice go surging by
To lay their fearful doom.
And sorrows thicken woe and more,
While fierce contention shakes our shore,
And cruel pestilence and war,
And woe is everywhere.

And vain to look to broken laws
To find relief, wounds without cause
Our rulers show,
And in high places, pomp and pride
Sit with the babbling side by side
While at their very feet yawns wide
A gulf of woe.

We squander wealth of heart and brain,
And boldly sing about our pain,
No land more fair.
So sang Queen Babylon of old
In while her fearful doom was told,
Forgetting 'mid her cups of gold,
That God was there.

Amid our cups have we forgot?
The sacred fiat changes not,
Who sin must die.
O, ye who sit in halls of state
And ponder o'er a nation's fate,
Look where the angry storm-clouds wait,
Along our sky.

Look and remember wisdom's plea,
And from the wine curse set free,
That peace may flow,
And blossoms of delight adorn
Our hills and vales now sadly shorn
And mildew blighted made to mourn
With—We have woe!

M. C. M.

MR. PIXLEY, in the *Argonaut*, thus truly speaks of the great Pacific slope. The importance of evangelizing it can not be overestimated.

Washington, Idaho and Arizona, the States of Oregon, Nevada and California, compose together the magnificent empire of the Pacific, a grander and prouder empire than which does not elsewhere exist under the sun—an empire broad in territorial area, extending with Alaska, from the eternal ice of the Arctic seas to the semi-tropical belt where the apple and the pine-apple grow side by side, extending from the wave-washed sands of the golden sea to the rock-ribbed mountains that separate but do not divide us from you, our Eastern friends; embracing the present worth of gold and grain, wool and wine, and an incalculable future of wealth that shall yet astonish the world. It is a broad and splendid domain. Its western shore looks westward to Eastern lands. Its golden gates stand wide ajar to admit the commerce of the Orient and to welcome the intercourse necessary to its enjoyment. It is the future home of your children. It is the inheritance of your sons. It is the dowry of your daughters. Guard this rich empire, and preserve it as the home and inheritance and dower of all the children of this Christian Commonwealth.

Professor Max Mueller, one of the authorities, says of Darwinian evolution: "There is, between the whole animal kingdom on the one side, and man, even in his lowest state, on the other, a barrier which no animal has ever crossed, and that barrier is—language. By no effort of understanding, but no stretch of imagination, can I explain to myself how language could have grown out of anything which animals possess, even if we granted them millions of years for that purpose."

It will be remembered that Cardinal Newman was invited to join the company of the New Testament revisers, but politely declined. A clue to his declination may be deduced from the statement of some of his personal friends and confidants, that he had contemplated making a new translation of the Bible himself. It is said "he had begun the work and organized a staff of assistants, when the late Cardinal Wiseman took fright, as was supposed, at the narrow jealousies of the dominant party, and the one man who might have given English Roman Catholics a Bible of their own in the English, instead of the Douay, was summarily bidden to desist."

SEVERAL missionaries were not long since arrested in Calcutta, India, for the crime of street preaching. They were duly tried and unanimously acquitted. The thing, however, that is specially significant in the case is that, as it is stated, they "were brought for trial by the persistent and bitter prosecution of the com-

missioner of police, who is an English Roman Catholic Christian, and were tried before a court of which two were Christians, one a Mohammedan, and one a Hindu, while among the lawyers that defended them were two educated Hindoos, one of them a Mohammedan."

SOME remarkable discoveries, according to the "Quarterly Statement" of the Exploration Society, have been made in Palestine during the past few months. Lieut. Conder has found, close to the spot where he places the Crucifixion, which is still called the Place of Stoning, a Jewish tomb of the Herodian period, standing alone out in the rock. "Can this be," he asks, "the new sepulchre in the garden?" The real mouth of Jacob's Well was recently recovered by the Rev. C. L. Bardsley. Another discovery is that of the ancient Hitite City of Kadesh, on the Orontes. Lieut. Conder found it from an Egyptian record written 3,000 years ago, and the old name, though it has disappeared from history since the 13th century before Christ, is still attached to it. The "Quarterly Statement" also mentions that the newly found inscription on the Pool of Siloam dates from the time of Solomon.

Current Literature.

THE FOREIGNER IN CHINA. By L. N. Wheeler, D.D. With an Introduction by Prof. W. C. Sawyer, Ph.D. Chicago: S. C. Griggs & Co. Cincinnati: Robert Clarke & Co. 12mo., pp. 268. Price \$1.25.

This will be found a very interesting as well as instructive book, adapted specially to the present time, when our national as well as missionary relations with China are assuming a growing importance. Some of the topics treated are: Early Dates; Early History and Progress in the Arts; The Fortunes of Diplomacy; The Opium War, and its Results; Roman Catholic and Protestant Missions; Hindrances to Evangelism; Protestant Missions not a Failure; Occidental Life in the Orient. These are all live questions, and full of interest. The author's qualifications to treat these various topics is inferable from his having resided in China as a missionary eight years—from 1865 to 1873. During which time he was engaged, first as editor of the *M. E. Mission Press*, at Foochow, and then of the *Missionary Recorder*—treating of a wide range of topics covering Chinese history, literature, religion, etc. Such a book ought to be read by all who are interested in the work of Foreign Missions.

NATIONAL ARITHMETIC: Oral and Written. For Common and Graded Schools, Academies, etc. By Joseph Ficklin, Ph.D., Professor of Mathematics and Astronomy in the University of Missouri. New York and Chicago: A. S. Barnes & Co.

This volume belongs to "Barnes' New Series of Mathematics." Some of the salient features claimed for it are logical arrangement of topics and exercises; simplicity of statement; valuable improvements in treatment of fractions; cancellation more generally applied than in other books, thus abridging the process and rendering it more clear; the same also applied to calculation of interest. On the whole, greater simplicity and clearness are set forth as the special improvements of the work. It is a very neatly bound and well printed book, with good type and paper.

An exceedingly interesting and valuable little book is THE STORY OF THE ENGLISH LITTLE JACOBS, by Edward Smith, F.R.S., published by Cassell, Petter, Galpin & Co., New York. It tells the story of events following in England immediately after the close of the American Revolution, and gives a vivid idea of the influence exerted by that event upon the English mind. It shows the character of some very prominent men from the other side—the reverse side. The author holds that modern history, or "modern times," dates from that event; that with the revolution in America came a hardly less notable revolution in England. The work is a condensation of what is scattered over many pages of other histories. Sold by Peter G. Thomson. Price, paper, 25 cts.

FORDS, HOWARD & HULBERT, 27 Park Place, New York, will issue in September a work on an entirely new plan, entitled, "Shakespeare for the Young Folk," beautifully illustrated.

Edited by Prof. Robert R. Raymond, Principal of the Boston School of Oratory. It presents three typical plays: "A Midsummer Night's Dream," "As You Like It," and "Julius Caesar," giving them chiefly in attractive narrative form, but using as much of the Shakespeare text as the nature of the case will allow; so that the form shall be easy of comprehension, with all the fascination of "stories," while the flavor of the poet's own thought and expression is given to the appreciative young minds.

The illustrations are profuse and artistic; the paper, printing and binding all of the best in quality and most elegant in style.

THE POPULAR SCIENCE MONTHLY FOR SEPTEMBER, 1881.—The first paper by Herbert Spencer, is a chapter of great interest, on the "Evolution of Representative Bodies." We have here history reduced to a science, with a statement of the principles and processes by which such things as legislatures have been brought into existence. Every student, with whom politics is something more than a mere game, will do well to read and ponder these discussions of Spencer on "The Development of Political Institutions." The second article is by Dr. Oswald, on "Remedial Education." It is brilliantly written, and full of neglected common-sense in the matter of health management. Professor N. H. Winchell has an original and illustrated paper on the "Ancient Copper-Mines of Isle Royale." The subject is treated with special reference to ethnol-

ical questions, and has a bearing upon the problem as to who were the mound-builders. Professor Carl Vogt has a peculiar and striking paper on "Writing Physiologically Considered." Mr. Theodore Wehle writes on the "Modern Basis of Life Insurance," and discusses the subject in a thoroughly scientific spirit, and on the basis of an intimate and extensive acquaintance with the facts. "State Education: a Necessity," is an interesting article by Charles S. Bryant, of St. Paul, in reply to the article on State education from the pen of Sir Auberon Herbert, that appeared in "The Popular Science Monthly" last year. Professor Herman L. Fairchild completes in this number his exposition of "The Blood and its Circulation." Romyn Hitchcock gives an admirable statement about "Measures of Length," which will be new to most readers. M. G. Robinet propounds the question, "Are Cemeteries Unhealthy?" and he answers it in a way to dispel a good deal of popular prejudice on that subject. Charles Darwin has a brief article on the subject he best knows how to treat—"Inheritance." One of the most important papers in the number is by J. Stahl Patterson, of Ohio, on the "Increase and Movements of the Colored Population" in the United States. The present article is devoted to the question of "Increase," and is very instructive from its new and careful researches. Professor W. H. Stone treats of the "Progress of Higher Science-Teaching" in England, with some vigorous criticism and an array of interesting facts. "The Australian Aborigines," by Gabriel Marcel, presents many curious ethnological details. M. Vukoff calls attention to certain "Unexplored Parts of the Old World," showing that even their geography has yet a great deal to do. "What is a Molecule?" is the title of a short paper of admirable clearness in presenting the fundamental conception of modern theoretical physics. The body articles of the number are closed by "Sketch of James Craig Watson," the eminent American astronomer, by Professor Winchell. It is accompanied with an excellent likeness.

The editor takes a hand at drawing the moral of the "Boston Ladies' Deposit," and he also considers the subject of "State Education" with reference to the contributions of Herbert and Bryant. The Literary Notices are full and timely, and the Popular Miscellany is unusually varied and instructive.

New York: D. Appleton & Company. Fifty cents per number, \$5 per year.

IN point of fine illustrations the September number of *Wide Awake* is quite up to the beautiful midsummer number. We notice especially the drawings made by Bodfish for Miss Ananda B. Harris' article on "Fishing Rods," and his water lily picture in "King Philip's Head," by Arlo Bates of the Boston Courier. Champ also is well represented in the frontispiece for the "Mirage Man," by Mrs. Jenness. Merrill furnishes a spirited full-page picture for "Uncle Ales's Cans," by M. E. W. S. (Mrs. John Sherwood). Robert Lewis has a lovely full-page crayon picture as accompaniment for a quaint story called "A Cloudy Day in Green Apple Time." Miss L. B. Humphrey is represented by three beautiful full-page drawings for Miss Wilkins' ballad of "Boy Blue," and Walter Shirlaw by his illustrations for the serial "Having his Own Way," and by the exquisite drawing "Ship Aho!" in the sailor-boy poem. Enormous installments are given both of "Sharon," and Mrs. A. M. Diaz's charming Little Folks' serial, "Polly Cologne," no less than sixteen illustrations being given with the latter in this number. Mr. Francis, the cat artist, turns his attention to the dancing pigs in Margaret Sidney's amusing poem of the piggy-wigs. Rev. E. E. Hale has an interesting talk with the children about the shooting of President Garfield, and former assassinations of history; and there are good puzzles, and a very singular and playable piece of music, by Louis C. Elson.

An important announcement is made on the cover of this number respecting the permanent enlargement of the magazine, and the establishment of a Reading Union for American and English Young Folks, beginning with the October number.

Ella Farman, Editor. D. Lothrop & Co., Publishers. Boston.

A PORTRAIT OF DR. HOLLAND.—There is hardly a literary man in America whose writings have been more widely read than those of Dr. J. G. Holland, nor one whose name is better known among the people. It is said that nearly 600,000 copies of his books have been sold, to say nothing of the enormous sale each month of *Scribner's Monthly*, over which he presides as Editor-in-chief. The Century Co., publishers of *Scribner's* (to be known as "The Century Magazine" after October), will soon issue a portrait of Dr. Holland, which is said to be a remarkably fine likeness; it is the photograph of a life-size crayon-drawing of the head and shoulders, recently made by Wyatt Eaton, and will be about the size of the original picture. It is to be offered in connection with subscriptions to *The Century Magazine*.

TEMPERANCE LESSON-LEAF.—The National Temperance Society has issued a new Temperance Lesson-leaf for use in Sunday-schools the last Sunday in September. Title, "Temperance in all Things." Text taken from 1 Cor. ix. 22-27. Carefully prepared by Rev. W. F. Crafts, with Primary Lesson by Mrs. W. F. Crafts. Price 50 cents per hundred. It should be widely used. Samples sent free. Address J. N. Stearns, Publishing Agent, 58 Beade Street, New York.

LYDIA E. PINKHAM'S VEGETABLE COMPOUND doubtless ranks first as a curative agent in all diseases of the procreative system, degeneration of the kidneys, irritation of the bladder, urinary calculi, &c., &c. Send to Mrs. Lydia E. Pinkham, 238 Western Avenue, Lynn, Mass., for pamphlets.

Journal and Messenger.

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WEDNESDAY, SEPT. 7, 1881.

INSPIRATION—WHAT IS IT?

An aged brother, in his 86th year, writes to ask us, "What is Inspiration?" He says that when a boy he "asked an old professor the same question and got no answer." He then made up his mind that it is "an unanswerable question;" yet his interest in the subject continues, and he asks again. He further asks, "Are not some of God's children of to-day—those who delight to be with him in prayer and meditation, to do, or say, or write something for his glory—inspired as truly as were they of the olden time?"

We readily grant that the term *inspiration* is not one easy to define, but we shall be able to most nearly approximate a true definition, if we revert to the term used by Paul in his second Epistle to Timothy, iii. 16, where, having commended his spiritual son for his knowledge of the Holy Scriptures, he says, as in our Common Version, "All Scripture is given by inspiration of God, and is profitable for doctrine," etc. The term here used to express the fact of inspiration is, in the Greek, *theopneustos*. "All Scripture is *theopneustos*." And this word *theopneustos* is compounded from two other words, *Theos*, God, *pneo*, to breathe; the word, therefore, is defined as meaning God-breathed, and when applied to the Scriptures it signifies that they are God-breathed, or that the breath of God is in them. The word is akin to that which means *spirit*, and the expression is very nearly equivalent to saying that all Scripture is given by the Spirit of God co-operating with the writer.

Modern scholarship has somewhat modified the phraseology of the passage in question, and has translated it, as in the Revised Version, "Every Scripture inspired of God is also profitable," etc. But this rendering does not affect the signification of the term. It is still used to express the idea of a divine presence in the word, and simply limits the declaration of profitability to what is inspired, and assumes, rather than declares, that all is inspired. All that we need, then, to express what we mean by the term *inspiration*, is to get back to the compound, *God-breathed*. It is evident that there is such a thing, and it is said to in here not in the writer, but in the writing.

It is just here that the greatest mistake is commonly made when the question of inspiration is under discussion. The majority of those who write or speak of inspiration, are prone to attach it to the man, whereas Paul attaches it to the writing. We do not now recall a single sentence of Scripture wherein it said of a man that he was inspired, although by common consent the influence exerted upon the prophets, upon Moses, Elijah, Elisha, Isaiah, etc., is called inspiration. It was God in them and speaking through them. But it is said of the writings of these men—of the Old Testament Scriptures, at least—that they are God-breathed—inspired. From this use of the word *theopneustos*, we are justified in saying that there is such a thing as an inspired writing—a writing which was produced under the influence of the Divine Spirit, who was present when it was penned, and who imparted to it a divine element, making it thereby a living word—"the word of God, which liveth and abideth forever." From such a writing the divine element can never be eliminated. It has in it a divine savor. It loses none of its virtue by reason of age or abuse. It is the same word to-day as in the day of its first writing. If it has been lost, the world is the poorer for it, and if it is again restored to its place in the canon of Scripture, the book and the world are the richer for it.

Let it be distinctly understood, then, that when we speak of inspiration as connected with the Bible, we mean, or ought to mean, that it attaches to the writing and not necessarily to the man who penned it or spoke it. It is in this sense—the only true sense—that we can speak of the book of Job as inspired. It requires no scholarship and no large amount of sagacity to determine that neither Bildad nor Eliphaz nor Zophar was inspired by God to utter the language with which he afflicted the sufferer. They spoke as men, and with the wisdom—or the foolishness—of men. God did not authorize them to speak, neither did he approve

their utterances. But for Job's intercession for them they would have been speedily cut off for their wicked folly. But the record of their words is inspired of God. It was made under the divine direction, by the divine aid. It was the will of God that the world might know how unsearchable are his ways to the understandings of men, and how foolishly men left to themselves might talk. It is no accident that the book of Job is included among the holy writings. As a religious power it has no superior among all the inspired writings and no equal among all the productions of men. It is God-breathed and bears the evidence of it in every chapter. And just so it is with the historical as well as with the ethical portions of the Bible.

There are those who tell us that inspiration was not necessary to the recording of facts known to the writer. We, on the other hand, firmly hold that inspiration was as needful to the writing of the books of Chronicles and Kings, or of the gospels, as to the writing of the Psalms or the prophecies. It is because of the presence of the inspiration that we have the history of five hundred years compiled and condensed in the books of Kings. It is because of the inspiration that we have the life of Jesus in so brief a space as Matthew's or John's gospel. It is because of the inspiration that John has given us his twenty-one chapters, detailing so many of the conversations of Jesus, instead of a larger proportion of the books which "the world itself would not contain," "were they to be written every one." Indeed, the Scriptures, as we have them, are hardly less remarkable for what they do not say than for what they do say, and to nothing else can we attribute the fact that among the abundant matter at hand, in the case of every writer, he was enabled to condense so much in so brief a space, and to give us just what we have instead of the ponderous volumes which must have been produced, had it been a Plato or an Aristotle, or a Herodotus, who was writing unaided by the Divine Spirit.

We close this brief discussion, then, by saying to our aged friend that by inspiration is properly meant the *divine element in the writings* composing the Bible, as they came originally from the pens of the writers.

The hopefulness which prevailed throughout the country at our last writing concerning the President, has been greatly disturbed during the week. We thought, with good reason, that the miasmatic influences at the White House have not been favorable. The President's improvement has not been so steady as was anticipated. The long-talked-of removal has at length been decided upon, and, as we now write, on Tuesday morning, a special train, with a car prepared expressly for the purpose, is bearing him on his bed from Washington to Long Branch, N. J., where it is hoped the sea air will render his recovery more certain and speedy. It seems to many that this movement ought to have been made some time ago, and that thus much discomfort might have been avoided. We hope to hear that the journey has been performed in safety, and that the fatigue has not affected the sufferer's condition unfavorably. In obedience to a proclamation of Governor Foster, the people of Ohio observe this as a day of prayer for the recovery of the nation's patient. "May our Father be gracious, and spare him to us." Such is the prayer universally put up.

LATER.—Dispatches from the moving train assure us that the journey is making at the rate of 30 to 35 miles an hour, and that the President is bearing it remarkably well—"tip-top," says the report. He is no doubt at this writing (1 P. M.) comfortably deposited at Long Branch. The nation awaits the intelligence with bated breath.

It is said that the Association of Beer Brewers in Cincinnati are making preparations not only to keep on in their terrible business, but to take aggressive measures. They propose to start a paper in the interests of the liquor business, and to work in the political campaign, for the election of men who will favor their interests as against any temperance movement. On the whole we are rather glad of it. All may thus come to know what is the true spirit of the rum fiend; on what ground he bases his claim to a right to live; by what means he proposes to accomplish his purposes. Indeed, this movement pleases us better than any other of which we have heard in a long time. We shall desire to exchange with that paper, and if we can not get it thus, we shall pay our money for it. We want to see a confessedly anti-temperance paper.

We are giving up a good deal of our space to reports of Associations and S. S. Conventions, and thereby curtailing the amount of other matter which else would fill our columns. We do this very willingly in view of the interest which these meetings excite, and yet we regret the length of some of the reports. We have exercised an editor's prerogative and cut out many words, clauses and sentences, and have re-written some paragraphs, to bring reports within reasonable limits, or to make them read more smoothly, but our ideal of what they ought to be is not yet reached. We must urge upon good brethren sending us reports—and let them send by all means—the necessity of using just as few words as possible, and of passing over all unimportant matters, as with-out interest to general readers.

ONLY last week we noticed the appearance of the American edition of the revised New Testament, and spoke of the edition proposed by the A. B. Publication Society. We had been told that the editor of this latter edition was to be Rev. Dr. H. G. Weston, President of Crozer Theological Seminary. We mentioned the fact that the *Christian at Work* had denounced it, in advance, as an imperfection, as "sectarian," etc., but had subsequently recanted, and declared itself "mis-informed."

We are now able to announce that the Publication Society's edition has come to hand, and, hastening to compare the work of Rev. Dr. Weston with that of Rev. Dr. Hitchcock, we are surprised to find them in wonderful harmony. Indeed, we think we never saw the work of two editors so near alike. It is said that when the "Society" translators made what is known as the Septuagint Version of the Old Testament, they wrought separately, but when they came to compare their work there was not the slightest variation between them, and this story was used to prove that the translation was inspired, and therefore perfect. And so, if Drs. Hitchcock and Weston did really do each what it was reported he was to do, this edition must be inspired.

We find the type the same, and in the same style, the pages of the text the same in size, with the same number of words on each page, and the books packed exactly alike, until we come to the appendix, where one of them is one page less than the other. On a fly-leaf, it is said, of the Publication Society's edition that the stereotype plates are paid for by Leonard Richardson, of Brooklyn, N. Y.—a man whom we very highly esteem for his many noble and intelligent benefactions. There is a slight difference in the title pages of the two books: the one bears the name of Dr. Hitchcock as editor, the other has no name on the title page. The binding of the two is in the same style, except that in one case the bars in the cloth run one way, and in the other they run the other way.

It is evident that either both of these editions are sectarian, or that neither of them is, and it becomes easy to see that not only was the *Christian at Work* mis-informed, but that a good many others were in the same position; for certainly Dr. H. G. Weston is not the editor of either, and no more is either of them in any proper sense sectarian. On the whole, we think that our Publication Society managers have done a wise thing to adopt the work of Dr. Hitchcock, and secure a set of plates from the type of Messrs. Fords, Howard and Hulbert. It is a beautiful work, beautifully printed and bound, and bids fair to become the favorite with American readers. It can not now be said that Baptists are publishing a sectarian edition of the New Testament. We welcome this evidence of discretion.

The initials "H. A. D." at the head of the "greeting" from Norwich, N. Y., will readily be recognized as those of a former Ohio pastor, whose departure from us we greatly regret. He seems to have enjoyed a grand ovation on his entrance upon his pastorate in that beautiful inland town. The editor has preached many a time to those people, and has slept under that parsonage roof, and he congratulates Bro. Delano that the lines have fallen to him in so pleasant a place, among so good a people. May his pastorate be eminently prosperous, and bear evidence of the divine favor to the end.

SOME of our readers will fail to understand the allusion to "father" in Bro. Delano's letter, unless they are told that Rev. W. H. Delano, of Garretttsville, O., is that father; that he, being a thoroughgoing temperance man, and having said some pretty sharp things concerning the liquor traffic, and concerning certain public officers, the Garretttsville Baptist house of worship was recently damaged by an explosion beneath it, and the story also raised that the pastor, while in attendance upon a temperance convention at Columbus, actually went into a liquor saloon and drank beer in the presence of a crowd of loafers. Of course the story is a falsehood, but is none the less valuable in the mouths of liquor men and low politicians. Even the Cincinnati *Gazette* has allowed itself to become the medium for the circulation of such an evident falsehood, for the sake of political capital.

We receive frequent compliments for the correctness of our proof-reading, but in our last issue we were peculiarly unfortunate in the introduction to the excellent historical discourse of Dr. Page before the Cleveland Association. We wrote *discourse*, but some way the types made us say *discussion*. We greatly regret it. Beside, we made a mistake in saying that the Association was held with the Euclid Church. In the absence of other convenient reference, we followed the report of the State Convention for 1880-'81, which said: "Next meeting, Euclid, June 8th." We supposed that statement to be correct, but were mistaken. The meeting was held with the Columbia Church, Cayahoga Co., the same with which the Association was organized in 1831. If Dr. Page will forgive us this time, we will try to do better when we report his centennial discourse before the same Association.

A WRITER in the Christian Intelligence

We have found that the class who are "forever" telling about their "love to man" offer, for the most part, a "lip-service"—a sort of "Greenback" religion, so to speak, proffering rather of promises to pay than of golden deeds.

Such people are very closely related to that other class which is forever boasting of its non-sectarianism. It has come to pass that whenever we hear one talking about his liberality, his indifference to denominational lines, inveighing against those who have positive views of what the Bible teaches, and "the courage of their convictions," we set that man down as a sectarian of the most illiberal school, as bigoted and intolerant as Theodore Parker in his pride, or Oliver Wendell Holmes in his humor. We long since learned that "anti-sectarians" are the most intolerant of sectarians.

The *Western Recorder* declares that the reason for Mr. Matthew Vassar's provision that men, not women, should occupy the chairs endowed by him in Vassar College is very plain to it. It says:

In training children and in keeping men straight women is pre-eminently a success, and there her genius shows itself. Now Vassar College is designed (so the advertisements say) for the liberal education of women, and not for the training of girls. The students there are themselves women, and so incapable of being managed by women. It is a very plain case to us.

The explanation of the *Recorder* is evidently very satisfactory—to itself. As a matter of fact, however, we think it probable that fully one-half of the students at Vassar are under twenty years of age, and that the term women in the advertisements is a mere euphemism.

An unusually large number of our Methodist brethren are now in Europe attending the great "Pan-Methodist Conference," among them several editors, notably Dr. Hoyt, of the *Western*, and Dr. Fry, of the *Central Advocate*. These are also taking occasion to see something of the Continent, and are courting up and down in a way agreeable to themselves and interesting to the readers of their respective papers. Dr. Hoyt was recently in Pisa, and tells us something of the Leaning Tower, the Campo Santo, the Cathedral and the Baptistery. His eyes seem to be hardly better, however, than were Dr. Prime's, a few years ago when he was in the same place and saw nothing of the Baptism represented on the bronze doors, nor of the font in the magnificent baptistry. Dr. Hoyt says nothing of Gaius's chandelier even. He says:

I have just been out to take a final look at the far-famed leaning tower of Pisa and the Campo Santo, a colonnade of quadrangular shape, adorned with statues, sarcophagi, and old frescoes by painters of the Tuscan school of the 14th and 15th centuries. These, and the oldest statuary and the doors of the cathedral, represent strong conceptions in styles of art quite primitive and undeveloped—a formative period. The cathedral and one or two baptistries, however, and the Campo Santo, one of the great masterpieces, the cathedral is of white marble, with black and colored ornamentation, gilded ceiling, walls ornamented with pictures as usual, but large; it is 312 feet long and 105 feet broad. The facade of the front is handsome. The Baptistery, near, is a beautiful circular structure, domed.

Of course one of the "undeveloped" pieces of sculpture is that of the Baptism of Jesus. It represents him in the water just laid back beneath the wave which is about to float over his head, an admirable conception of just what may be witnessed when a Baptist administers the ordinance, and the author of the sculpture had no doubt witnessed many a baptism in the same manner. But to Dr. Hoyt it is "undeveloped." We shall see what Dr. Fry has to say about it when he reaches Pisa. He has promised to give special attention to this matter.

"THE PLEA" entered by our Bro. Mulford, in another place, in behalf of our cause in Wheeling, W. Va., is worthy of careful and prayerful attention. Wheeling is a prosperous and increasingly important city. The relative number of evangelical Christians there is very small, and the Baptists seem to have been peculiarly unfortunate. By the wise management of our Home Mission Board, a brother is now on the field who bids fair to prove a great blessing to the Church and to the city. He needs the moral support and the material aid of his brethren throughout the State. The better day of the Church seems to have dawned. The needed help now will bring forth an hundred-fold in the increased ability of the brethren there to help others in turn. We hope to hear of liberal and general responses to the call. We have no doubt that donations of less than ten dollars will be acceptable.

As an evidence of the deep interest felt in the circulation of the JOURNAL AND MESSENGER in West Virginia, and the active effort of the friends of the paper, three hundred new subscribers were secured for the paper during the month of August alone. We expect at least six hundred new subscribers. We thank all for services rendered, and hope all will continue to assist us.

The following statistics have been gathered, showing the comparative success of the different denominations in their mission work in foreign lands:

Amounts expended last year.	Ordained Ministers.	Native Communicants.
Baptist.....\$336,394	561	89,272
Episcopalians.....162,081	48	4,249
Presbyterians.....12,000	150	1,065
Methodists.....613,250	228	17,165
M. E. North and South.....239,773	351	27,997
Lutherans.....18,190	11	242
Presbyterian.....634,329	235	12,900

It thus appears that the Baptists, although expending but a little more than one-half as much as the Presbyterians or the Congregationalists, have more ordained ministers in the foreign work than both of these denominations combined, and a native membership larger by more than 25,000 than all other denominations

of this country combined. The Methodists made a better showing than others mentioned, yet, with an annual expenditure a little larger than that of the Baptists and a ministry more than half as large, they report less than one-third the number of native communicants.

A PLEA.

As is well known among Baptists of the State, the First Church of Wheeling, W. Va., has labored for years, and its past history has been an almost unbroken chronicle of decline. What the causes have been, we venture no opinion. We are dealing with the fact.

In the capital city of the State, with special advantages, in the midst of a large population and an energetic commercial life, all past efforts have utterly failed to answer expectations. The importance of the situation as a Baptist center is the measure of the loss the denomination sustains in the almost defunct condition in which the cause has remained. Here are over 30,000 people, seven-tenths of whom are not reached by church influence. Is there not a crushing need for a good, earnest Baptist Church?

The church having realized the mistakes it had made, threw itself upon the H. M. Board, praying it to send a man to the field with whom it could co-operate and in whom feel entire confidence. To this request the Society responded, and their selection is on the field. He found chaos supreme, and "darkness was upon the face of the deep." But since the 1st of June a decided improvement has followed, and prosperity seems possible. At present there are reliable indications of a self-supporting and useful church. The congregations have grown from a handful to nearly 300. The revenue has increased from \$300 to nearly \$900 per annum. The Sabbath school is constantly growing, with about 125 now on its list, and an average attendance of 100. The congregations are made up of many of the most highly cultured and influential people of the city, with a large percentage of young people. Twenty have united by letter and experience, and three by baptism. Five more are in readiness, and waiting to enter the water. The best harmony prevails, and the spirit that pervades the church is consecrated and earnest.

Now to hold the advantage we have gained, we need to provide a clean and comfortable place for the people to worship in. The marks and remains of past generations must be obliterated and removed. In this work we have made a beginning. The fluttering ensigns of departed splendor have been torn from their ancient strongholds, the pews painted in brown and finished in oil, the tapestry apologies have been tenderly lifted, and the floors covered with bright, new carpets.

But in this work we can go just so far. We have already reached the limit. *Debt we will not have.* What is done must be paid for. The entire exterior of the edifice is suffering for paint; the windows are in a terrible condition, and must be replaced with new. New heating arrangements are imperative, and all this work ought to be done before cold weather.

Now, Baptists of West Virginia, we appeal to you for help. Your cause here demands immediate assistance. We are on the road to prosperity, and comfortable surroundings will hasten the end in anticipation. A little from a few will accomplish the undertaking, and put us firmly on our feet.

We ask not for money to raise our debt, for we can do that ourselves in time; but for money to put our house in decent repair. We have decided to secure one hundred subscriptions at \$10 each, which will give us \$1,000 to devote to this purpose. The first ten names I have already obtained. This is as far as we can go among our own few members. For the remaining ninety names we appeal to the liberal Baptists of the State, feeling satisfied that they will come.

Now, brethren, will you not respond at once? Let us see in your response that you think well of us, and that we have your hearty sympathy. We feel alone in this end of the State; but if we can see a generous rally in our behalf on the part of the Baptists of the State, we shall be able to take courage and push ahead.

Please send your names to my address, and your money to M. W. Amick, 2141 Chapline St., Wheeling, W. Va. Let us have these 100 names at \$10 each at once. Who will lead the list?

REV. J. B. MULFORD,
No. 22 Thirteenth St.

NAMING ASSOCIATIONS.

Seventy-five years ago our Baptist fathers were prone to name the Association after some river or obscure creek; this was excusable when there was neither village nor town within its limits. But there is now neither excuse nor reason for continuing such names. It is very gratifying to notice these creeks and rivers are dropped and the name of some city or town adopted instead. Who outside of its limits knows where Meigs Creek, East Fork Miami, Mad River and Ohio Associations are? But every one knows where Toledo, Cleveland, Mansfield and Marietta Associations are. It is strange the Miami Union did not adopt the more intelligible name of Dayton Association, and stranger still that the Miami has not adopted the name long ago of Cincinnati Association. By such changes our brethren and friends all over the land would know where Baptists live and labor.

Brethren, let us have names for our Associations such as all men all over the land can understand and locate. Let us not try to be obscure, but use the reason and common sense we possess.

J. E.

THE JOURNAL AND MESSENGER.
CINCINNATI, Dec. 31st for 50 cents.

CINCINNATI BUSINESS HOUSES.

We desire to say a word to our readers—especially to those who may visit Cincinnati during the Exposition which opens to-day, and will continue until October 8—about our Cincinnati advertisers. The number of them is not large, but we congratulate ourselves on their character. We believe that each of them is at the head of the line of business which he advertises. For instance, to begin with:

BOOTS AND SHOES, Mr. J. M. Potter, Fifth Street, has long borne the reputation of being one of the most honorable and reliable dealers in the city, and a shoe manufacturer, with whom we were conversing the other day, assured us that it was the very best shoe house in Cincinnati, both in quality of goods and honorable dealing.

CARPETS.—Messrs. T. M. Snowdon & Co. are the successors of the late Mr. S. B. Avery, 107 W. Fourth Street. Mr. Snowdon was formerly the senior member of the firm of Snowdon & Otte, and is a man of high standing in business circles. The stock of goods is now complete, with all the new and varied designs of the season, and we have not the slightest hesitation in recommending both the quality of the goods and the prices charged.

GRATES AND MANTELS.—C. S. Rankin & Co., 133 and 185 West Pearl Street, is one of the largest, if not the very largest, houses in the city, as well as one of the best known. As to quality of goods it has no superior, and the prices are lower than those of any other house with which we are acquainted. No one in need of mantels or grates, whether for a new or an old house, ought to purchase without calling at Rankin's, looking through their extensive stock, and getting posted as to prices and styles.

PAINTS AND OILS, ETC.—W. C. Peale & Bro., 332 and 334 Central Avenue, have, within a few years, come to be the leading house in Cincinnati in their line of goods. They grind their own paints, warrant them pure, and sell them at the low, yet possible prices, as they do all the other articles usually associated with paints and oils. We commend them to all our friends in need of paints.

HARDWARE.—Johnson Bros. & Leeper have recently purchased the extensive establishment of Mr. Holliday, corner of Fifth Street and Central Avenue, and keep a full line of goods in the shape of mechanics' tools and builders' hardware, etc. From experience we can speak favorably of their manner of dealing, and the reasonableness of their prices.

CLOTHING.—Jas. Wilde, Jr., & Co., corner of Fourth and Vine Streets, is one of the largest, and beyond question the best, clothing house in the city. It is a one-price store. All goods are distinctly marked, and there is no variation from the price named, except that ministers of the gospel receive a discount of 10 per cent. from regular prices. From our knowledge of the house we should not hesitate to order from a price list, if at a distance. Both quality and price would be the same as in the store.

BOOKKEEPING, PENMANSHIP, ETC.—For a commercial education no school ranks higher than Nelson's Business College, corner of Fifth and Vine Streets. Mr. Nelson is a practical man, possessed of a thorough knowledge of the subjects taught, and has an experience which enables him to afford just such aid as a young man needs. His school is deservedly popular, and it affords us pleasure to advertise it and recommend it to our friends.

BOOKS, STATIONERY, ETC.—Geo. E. Stevens is a name too well known to readers of the JOURNAL AND MESSENGER to need any special commendation from us now. It is the old stand, and the old business, and the same kindly spirit as in other days. For books and stationery, and all things in that line, go to Geo. E. Stevens, 39 Fourth Street.

We might say with regard to all of the advertisers above named, that in our judgment it would be thoroughly safe to purchase goods of them by correspondence. Quality and prices would be as favorable to the absent as to a present customer.

REV. T. A. GOODWIN, of Indianapolis, preached a sermon in Indianapolis, in Grace Street M. E. Church, July 24th ult., in which he attributed the attempted assassination of the President to alcohol. A Washington telegram of July 2 said: "On one occasion he seemed to be under the influence of liquor." Mr. Goodwin adds:

Every fact that has been brought to light since the firing of the first bullet indicates that peculiar form of dangerous insanity which never exists without the presence of intoxicants. Drunkenness is only one of the many developments of alcoholism and mental aberration, which often exists in its most dangerous type, without creating a suspicion, by what is popularly called drunkenness. Men have died of delirium tremens while they were prominent members of temperance organizations, whose drinking was unsuspected because they kept sober, or were supposed to. Leading church-members have died of drunkenness whose drinking habits were unknown until the mental and physical powers gave way suddenly. Every observing man is familiar with examples of this kind. They were just such victims of alcohol as this miserable assassin is—practicing deceit upon the community by religious pretensions, or loud advocacy of temperance. Guiteau published himself as a lawyer, author and theologian; he never visited a town or city in his assumed character, that he did not give the lie to his pretensions by a series of outrages that belong exclusively to men whose moral natures are warped by the use of intoxicants. So intent was he upon practicing deceit as to his real character that he very rarely drank publicly, yet we have traced him to low saloons, and even to police courts, arrested for drunkenness. Every recorded deed of this man is inconsistent with any other theory than that he was a victim of alcoholism. That peculiar type of insanity or devilishness, which possessed him for years, is as unmistakably traceable to alcohol as are some forms of disease traceable to the poisonous gases which arise from sewers and cesspools. The very existence of some diseases no more certainly indicate sewer gas or its equivalent than do this assassin's nature and every other act of this man's

life, so far as known, clearly point to the form of mental derangement and moral perverseness which whisky induces.

It is pleasant to remember in these materialistic days that liberality keeps pace with wealth, and shows itself in wise and helpful ways. Nine New England colleges have received during the past year gifts amounting to \$1,278,000, distributed as follows: Harvard, \$500,000; Yale, \$250,000; Tufts, \$120,000; Dartmouth, \$110,000; Wesleyan, \$100,000; Amherst, \$75,000; University of Vermont, \$50,000; and Smith, \$43,000. The gift to Wesleyan was made conditional upon the raising of a similar sum, which will be soon received. And Mr. Seney, the munificent donor, has given \$70,000 to Wesleyan Female College, Ga.

FOR FIFTY CENTS THE JOURNAL AND MESSENGER will be sent to any new subscriber till December 31, 1881.

Associations.

Bracken Association, Ky.

Composed of twenty-five churches, met Aug. 25, with the Shapshurg Church, Bath County. The introductory sermon was preached by Prof. W. W. Rogers, of S. B. T. S., from Rom. ix. 30: "The righteousness which is by faith." Elected the following officers for the year: Hon. Thomas Owens, Moderator, Mt. Olivet; Prof. C. J. Hall, of Mayville, Clerk; Rev. J. K. Pace, Mayville, Corresponding Secretary; W. H. Fritts, Carlisle, Treasurer. Letters from the churches showed about seventy-five baptisms. Few of the churches reported revivals. The entire membership of the body is about 2,500.

Bracken Association has raised this year \$1,000, and expends the same on its own field; having in its employ five missionaries employed; enters this year out of debt, and has a bright future.

Miss Mary Hollingsworth, of the Orphan's Home, Louisville, was present and her heart was made glad with a collection of \$100.05. Rev. K. L. Thurman, Foreign Mission agent, was present, and Rev. G. W. Given, agent for the S. B. T. S., and Dr. R. E. Dudley and Prof. J. J. Rucker represented Georgetown College.

We noticed the following distinguished visitors present: Drs. J. L. Burrows, W. M. Pratt, Dudley Carpenter, Warden, Reys, Lansing Barrows, Lexington, Ky. R. L. Thurman, Bardonia; J. Pike Powers, of Owentown. All the ministers who belong to the Association, ten in number, were present except Revs. W. D. Hendrix and Rippetoe.

The following brethren preached during the session: Rev. J. L. Burrows, Rev. W. M. Pratt, Rev. W. W. Rogers, Rev. R. L. Thurman, Rev. L. D. Jackson, Rev. W. B. Smith, Rev. G. W. Given, Rev. Geo. W. Riggan and the writer.

The next meeting will be held with the Augusta Church on Thursday after the third Sunday in August, '82. This was regarded as one among the most pleasant meetings the body has held for a long time. The Association was most handsomely entertained, and Pastor Nunally rejoices.

Mr. OLIVER, Ky., Aug. 29, '81.

Strait Creek, O.

The sixty-ninth annual meeting was held with the Bethany Church, Scioto County, O., commencing on Saturday, Aug. 27, 1881, at 10 o'clock A. M.

The introductory sermon was preached by Rev. J. H. Hollingsworth, from Psalm lxxix. 10. Fourteen churches reported by letter, showing 59 additions, 71 dismissals and a total membership of 751. Two churches have not yet reported, which make our membership larger than it is here given. Officers were elected as follows: Moderator, Rev. S. G. Lindsey; Clerk, G. W. Elmore, Treasurer, A. J. Robuck. Preaching on Saturday night by Rev. J. Smith from 1 Tim. iv. 16. Sunday-school, conducted by Rev. Charles Rhoads; preaching Sunday morning in the Baptist Church, by Rev. Thomas Allen, from 2 Cor. v. 19; at M. E. Church, by Rev. L. H. Denham, from Eph. iii. 17, 18 and 19; in the afternoon at the Baptist Church, by Rev. D. Trichter, from Heb. xii. 28; at the M. E. Church, by Rev. A. J. Warren, from Acts xi. 23 and 24; Sunday night, by Bro. Charles Rhoads, from Rev. i. 13. The A. B. M. Union was represented by Rev. Thomas Allen; the O. B. P. Society by Charles Rhoads; the O. B. S. Convention, the O. B. E. Society and the JOURNAL AND MESSENGER by Rev. D. Trichter.

The next meeting will be held with the Evergreen Church, Adams County, O., commencing on Saturday, Aug. 26, '81. G. W. ELMORE, Clerk.

THE STRAIT CREEK SUNDAY-SCHOOL CONVENTION held its annual meeting at Bethany, Scioto Co., O., commencing on Friday, Aug. 26, '81, at 10 o'clock A. M. The morning session was occupied in reading letters from the schools. In the afternoon addresses were delivered as follows: "The best method of teaching Bible truth," by Revs. J. Smith and W. H. Robe; "The best manner of conducting Sunday-schools," by Revs. A. K. Murphy and Chas. Rhoads. Temperance meeting at night opened with an address by Rev. L. H. Denham, followed by the reading of the O. B. S. Convention's topic "The duty of church-members to the Sunday-school," was presented by Rev. Charles Gueman and taken up by others. Officers were then elected as follows: President, W. H. Robe; Secretary, G. W. Elmore; Treasurer, A. J. Robuck. After a harmonious session the Convention then adjourned. G. W. ELMORE, Sec.

Laughery, Ind.

The sixty-fourth anniversary was held at Hogan Hill Church—located on a handsome highland in the west side of Dearborn County, August 31 and September 1. The introductory sermon was preached by Rev. P. J. Collip, 1 Tim. iii. 16. Rev. A. J. Davidson was elected Moderator, and J. O. Churchill, Clerk. The letters showed that thirty-three had been baptized during the year, and a total membership of 1,212. Rising Sun Church was not represented. Total number of churches, fourteen. This includes the young German Church, called Caesar's Creek, which the brethren of the other churches are encouraging in a material way.

</

Home Circle.

Conducted by L. E. L.

ALONE WITH GOD.

BY LUCY B. GREGG.

When disappointments hover round,
And cherished prospects fail,
When all I see looks dark to me,
My soul is in the vale;
Then let me stray from all away,
And be alone with God.

When those I love the very best
Don't seem to understand
When this poor dust, in humble trust,
Seeks comfort at God's hand;
Then it is sweet, at Jesus' feet,
To be alone with God.

When petty trials swarm about,
Of which I need not speak,
And woman's tears, like children's fears,
Show me that I am weak;
Then it is blessed on Christ to rest,
And be alone with God.

When stern, relentless, frigid death
Sunders the dearest ties,
When I am left of friends bereft,
And my sad prayers arise;
Oh then let me to Jesus flee,
And be alone with God.

HILLDALE SOCIAL CIRCLE.

(Communications from Correspondents Cordially Welcomed.)

FIFTH MEETING.

LOIS AND I.

Lois Tells How She Began Housekeeping, and How She Came to "Sorter Know."

Ah, that cannon of Sumter shattered many hopes beside ours, for what patriot could dwell in "tents of ease" while war was abroad in the land, casting its somber shadow over so many happy homes, never, alas, to be lifted from the hearts of wives who saw their loved ones go out from them never to return! But God was merciful to us; our hopes were only deferred to be fulfilled when Earnest came back to me unharmed after the weary months of waiting. But now our lot was cast with another people than those who claimed our first love, and speedy arrangements were made for our housekeeping in the beautiful little city of Riverside, on the banks of the Hudson. After accepting a call to the church, Earnest's first business was to rent a house and purchase furniture in part, leaving much to be done when he should bring me back with him to his new people, as we anticipated boarding for several weeks before we were established in our home. Was there ever such a delightful home-coming? When we reached the wharf a carriage was in readiness, and there were cordial handshakings from a number of our people who had gathered there to meet us; then we were driven by a circuitous route through the streets until the driver reined up his horses before a pretty Gothic cottage, which strangely resembled one of which I had had a minute description; but this was no "deserted house," for bright faces looked out of the windows, buoyant feet ran down the steps, and hands were outstretched in greeting; and thus the minister was welcomed home. Taking advantage of his absence, this charming surprise was prepared for us. Whatever was lacking in the way of furniture to make the house immediately habitable was supplied by the generous congregation—even to a crib for the baby-boy, with its useful bedding. A substantial dinner was on the table, which, with the crockery and silverware which adorned it, was a gift from the people. Cheery, competent Ann Finnegan was installed in the kitchen. (We never parted until I left her, with the tears streaming down her face, as she gave baby a good-by kiss when we left Riverside.)

Leaving a substantial stock of provisions, the people soon departed, and we were left to the quiet happiness of feeling ourselves home at last.

Such a welcome seemed auspicious for the future. Surely "our lines" had "fallen to us in pleasant places, and we had a goodly heritage." Whatever trials I may have had in housekeeping did not come to me during the years we spent at Riverside; everything moved on as nicely in the culinary department as if the mistress was as wise as Prof. Blot.

During a visit to Kentucky, some months since, we took tea with a charming household, where it was difficult to tell which was the most admirable, the cuisine or the play of wit on the part of the hostesses who made our stay so delightful. The three sisters were the proprietors of a seminary. Until within a few months the mother had directed the housekeeping—being an exceedingly energetic and thorough housekeeper—while the daughters were supposed to devote themselves entirely to teaching. Suddenly the mother became perfectly helpless from a paralytic stroke, ever afterwards to be tenderly cared for, like a little child. Still no chaos took place in domestic affairs. Some one interrogated the colored cook, concerning the subject:

"Well," said Aunt Rachel, "Miss Anna, she know; Miss Helen, she sorter know; [but shaking her head emphatically] Miss Mary, she do not know."

It was Miss Mary who told us the incident with a merry laugh, while we enjoyed Miss Anna's artistic crochets, which looked like so many russet pears, even to the cloves representing the blossom end. There certainly was somebody in that household who did know how to superintend the preparation of an appetizing repast.

Now I suppose I have passed through the three stages of "know" and "sorter know" and "do not know," in an inverse order. Not having obtained perfection in the "know," however, I think, perhaps, I reached the "sorter know" period at Riverside; but how much was "sorter" and how little was "know," I did not realize until I had no good Ann to depend upon.

Correspondence.

The following letter was received just too late for our last month's report, but the subject is always a timely one, and we are glad to receive these definite suggestions from one evidently familiar with good literature. We trust she will not forget to let us have that talk about History promised in the private note accompanying her communication.

We are sure that the request of a member of the "Shut-in" Society will appeal to the sympathies of our readers. We imagine that flowers springing from those seeds she distributes will have a sweeter fragrance than is their wont under other circumstances:

Dear L. E. L.:—With regard to books for boys, may I offer a few suggestions: Your columns are always read with interest and profit, and I have been especially interested in the Sabbath afternoon question, and the reading for our boys and girls.

"What shall we give our young people to read?" is a question many a perplexed father and mother asks. To any such the following incomplete list may offer some suggestions. First of all,

THE BIBLE.

A parent will sometimes be astonished to find how much interest a child will take in a Bible story, if told in an animated manner. It has been my experience, in dealing with children and young people, that few stories can be found of more thrilling interest than those of the Bible. What is most needed is that choice passages and chapters be pointed out by an older person, who understands the tastes and capacity of the youthful mind with which he has to deal. The stories of David, of Sampson, of Elijah, and of Daniel, the books of Esther and Ruth, are as full of interest to young as to old, and are not so familiar to many as the stories of Noah and Moses and Joseph.

Next to the Bible, there is no better book than "The Story of the Bible." The author has modestly withheld his name. In it the stories are told in plain, simple language, and you will soon find that your ten-year-old boy is familiar with the whole Bible.

"Pilgrim's Progress" is old-fashioned to many of our young Americans, but is more fascinating than a fairy story to many others, and much more wholesome. The "Peep of Day Series" are all good books to teach and instruct the little ones in Scripture themes. "The Throne of David," "The Lion of the Tribe of Judah," "Culm Rock," and "The Christian in the World," are all good Sabbath reading. The last two mentioned are prize books, and as a general rule all prize books are excellent and safe, as they are selected by careful and experienced readers. There are many more of these which with every Sabbath-school librarian is acquainted, and can give you a full and complete list.

Our boys and girls, however, want reading, also, for hot summer days and long winter evenings.

"Hans Brinker; or, The Silver Skates," "Gipsy's Journeys in Europe and its Sequel," "Zigzag Journeys in Classic Lands; or, The Adventures of Tommy Toby," by Hezekiah Butterworth. Miss Yonge's beautiful stories, "The Heir of Redcliffe," "Daisy Chain," and others. "Wide, Wide World," "John Halifax," and most of Miss Mulock's works. "David Copperfield," "Dombey and Son," "Christmas Stories," and possibly a few others judiciously selected from Dickens' works. "Home Influence," by Grace Aguilar. "The Mobian Series of Frontier Stories," by Fenimore Cooper. "Tom Brown at Rugby," concerning which it has been truthfully said a boy could scarcely read it and then go to bed and dream of it. "Uncle Tom's Cabin" will never lose its hold on the American youth, because of its thrilling interest.

For papers and periodicals our boys have plenty of good reading in the *Youth's Companion*, *St. Nicholas*, and the lighter pages of our religious weeklies. I find many stories to please in our *JOURNAL AND MESSENGER*, our *Examiner*, the *Standard* and the *Watchman*.

For poetry, let them have to read Scott, Tennyson and Whittier, pointing out the choicest poems, that they may not despise poetry, because they think they must begin at the beginning of a volume and read straight through. Read, with them, "Evangeline," "Snow Bound," "Tent on the Beach," "Deserted Village," "Lady of the Lake," and others which your own taste may dictate. I owe my own love of poetry to a school teacher, who once asked a company of us at recess if we liked poetry, to which, with one accord, we responded in the negative. Whereupon she proposed that we spend part of our recitation time of orthography in reading, and each day read to us from "Evangeline," then "Marmion," and others, to our great delight.

A little pains, a little time, a little encouragement and the taste for good reading is formed and never lost. Do not think, dear mother, you are too busy to take time, or too preoccupied to give attention to this. I have given but a partial list, but trust it may call forth suggestions from others, and, at least, prove a starting point for some one who may be in doubt what to choose.

With loving regards,
GALION, O. N. B. F.

AUGUST 15, 1881.

Dear Friends of the Home Circle:
I am another of the members of the "shut-in" society, and it truly seems that our number is "legion." I have been for years a great sufferer at times, never well nor strong. And now lately in reading some old numbers of the paper of a friend the desire to possess it myself becomes so strong that I thought to write and see if some of the ladies of the "circle" would not like enough of my flower seeds and plants to enable me to take it myself. I am, through affliction, dependent almost

entirely so. And early in October I am to go to live with a brother in either Illinois or Kansas, and I so much want the *JOURNAL AND MESSENGER* to go with me as the bearer of good tidings. My brothers are not in comfortable circumstances; but they have each offered me a home with them because I need it. If any one would like some of my flowers, I will give a list of a few which I have:

Japanese honeysuckle, half evergreen, 25 cts.; Chinese yam or cinnamon vine, 25 cts.; seeds 10 cts. per variety, or three packages for 25 cts.; columbine, purple, blue, white, purple and white variegated; balm, bergamot, Canterbury bells, pale lilac and blue, digitalis, red and white, dew plant, calliopsis, yellow and dark, lemon cup, satin flower or honesty, ice-plant, scarlet lychins, datura wrightii, perennial peas, red and white, snail tree. Any one wanting any of the above seeds or plants would confer a favor by sending orders to Miss Ellenora A. Cole, Friendship, Ripley Co., Ind.

Our Young Folks.

PUZZLES.

No. 1.—Numerical.

Sol's burning rays upon us pour,
Heated is earth and air and skies;
Unless there cometh 1 to 4,
All vegetation withers and dies.

Disgusted with this arid tenor,
Let all conjointly excrete
Such weather clerks as Tice and Vennor,
That 1 to 4 may 5 to 8.

When total 1 to 8, appears,
And breaks these arid, torrid bonds,
We ought to take the weather seers,
And duck them in the nearest ponds.

Dr. Quiz.

No. 2.—Charade.

Last is to first, first is to last,
Whole is a last to make first fast;
But whole is worn more for a show,
Than safety for the first I trow.

Dr. Quiz.

No. 3.—Cross Words.

Not in binding, but in hem;
Not in diamond, but in gem;
Not in earthy, but in muck;
Not in fortune, but in luck;
Not in vulgar, but in low;
Not in bragging, but in crow;
Not in fasten, but in key;
Total is a stalwart tree.

Dr. Quiz.

No. 4.—Charade.

Total of last, uncertain measure,
Of passed in sorrow, often pleasure;
For during first men often know
Less of felicity than woe;
Whole's limits are from earliest breath,
Until the last we sleep in death.

Dr. Quiz.

No. 5.—Charade.

I visited a cobbler's stall,
And on his first the total spied;
With lusty strokes Crispin did maul,
Upon the last a well tanned hide.

Dr. Quiz.

No. 6.—Charade.

First is a sweet, a sacred name,
Enchained in story and in song;
Its cozy hearth, its cheerful flame,
Lives in the memory deep and long.

Dr. Quiz.

When far from first, weary and last,
The wayward traveler plods his way,
He sighs for comfort of the past,
At first, before he learned to stray.

Those who have first's great blessing lost,
Sojourning on the tented field;
Or on the ocean's bosom tossed,
To total feeling often yield.

Dr. Quiz.

No. 7.—Double Acrostic.

Across. 1. The outer lip of a shell. 2. The Muse of Astronomy. 3. The ancient name of the ruined city Palmyra. 4. A noted character in Shakespeare. 5. A town of Italy, on the Arno, celebrated for its Tuscan straw hats. 6. An English General and Commander-in-Chief in the Crimean War.

Finals and Primals.—Name of a celebrated German religious reformer.

Dr. Quiz.

No. 8.—Beholdings.

1. Behold an arrow and leave a handle. 2. A species of orange tree and leave a dish. 3. To cause to sink and leave to earn. 4. Supremely caring for oneself and leave mischievous. 5. One who proves, or tries, and leave a wanderer.

Dr. Quiz.

No. 9.—Curtainments.

1. Curtail a garment and leave to plunder. 2. To stagger and leave to puzzle. 3. Anger and leave a fragment. 4. A disease of fowls and leave type in confusion. 5. Saucy and leave by, or through.

Dr. Quiz.

No. 10.—Synecopations.

1. Syncope discovered and leave dotting. 2. Arrived at and leave a plant. 3. Holding and leave to be pendent. 4. After and leave to crook. 5. Occupation and leave a smack.

Dr. Quiz.

No. 11.—Double Acrostic.

Wouldst happy be, then why mourn
In these pleasant hours, the past is past
For Aye;
Lonely thy path may be filled with
Restlessness,
Let love and truth illumine thy Youthful
day;
In sadness let not the future speed away,
Amid all life's changes with love part
Never.

Mourn not, when divided ye shall fall,
Death, alas, may you E'en sever!
Rejoice still, for love is immortal. Re-
joice
Away with the idea that death can love
Slay;
Kindly she will bear thee up till life is
O'er;
Enter heaven with thee, nor ever deny
thee, May.

Mr. Pleasant, July 7, 1881.

No. 12.—Single Acrostic.

Colors so bright, wings so light,
Lady butterfly soared from the sky,
Alighting on a flower, in beautiful bow.
Resting high was a night-hawk shy;
Alas, pretty butterfly, for you I sigh!
Mid flowers so sweet we again ne'er shall
meet;
If the hawk's darting eye should you espy;
Trust not he is fleet, hide in some retreat,
He is good in his aim, and oh, the pain;
Early he'll put you to death, perhaps the
next breath;
Love will ever claim many slain.
Lady butterfly, beware of the night-hawk's
stare.

Answers to August Puzzles.

No. 1.—Down right.
No. 2.—Interbasted N
Nolocentander E
Transregional E
Equiponderated E
Recreantitital L
Particualize E
Embreathement S
Lyceopodiaceous S
Latitudinarian E
Interpenetrate E
Neotarcousness S
Gratuitousness S

No. 3.—Dragon.
No. 4.—L
MAD
TACER
PATERAS
MATERATED
LACERTILIAN
DERAILING
RAILINE
SEXYE
DAG
N

No. 5.—Rum-bud.
No. 6.—GRADED
REVERED
AVOCATE
DECISE
BRASSES
DETEST

No. 7.—Hay-mow.
No. 8.—ENTRANCED
NERITITE
TRAVELS
RIVALS
ATELO
NLS
CTS
DE

No. 9.—I will take that chance.
No. 10.—T
RE
ITS
CHIT
HALLA
HATRIC
AZYMITE
STEATOMA
ICHNEUMON
SWERTJOHNS

Address "Home Circle," JOURNAL AND MESSENGER, 178 Elm St., Cincinnati, O.

LITTLE BY LITTLE.

"Little by little," the torrent said,
As it swept along its narrow bed,
Chiding in wrath and pride.

"Little by little," and "day by day,"
And with every wave it bore away
A grain of sand from the banks which lay.

It came again, and the rushing tide
Covered the valley far and wide,
For the mighty banks were gone.

A grain at a time, they were swept away;
And now the fields and the meadows lay
Under the waves, for the work was done.

"Little by little," the tempter said,
As a dark and cunning snake he spread
For the young, unwary feet.

"Little by little," and "day by day,"
I'll tempt the careless soul astray,
Into the broad and flowery way.

"Till the ruin is made complete."

"Little by little," sure and slow,
We fashion our future of bliss and woe
As the present passes away.

Our feet are climbing the upward way bright,
Up to the region of endless light,
Or gliding downward into the night.

"Little by little," and "day by day,"
—Selected.

HOW A SUICIDE WAS PRE-VENTED.

"How it rains! I think I will not go out with my tracts this afternoon," said a gentleman to himself, one wet Sunday. Then, retiring from the window, he threw his bundle of tracts upon the table, and yawning, dropped into his easy chair.

There he sat, idly musing, while the sacred hours fled. By-and-by his little daughter came from Sunday-school. Seeing his tracts on the table, she said—

"Why, pa, haven't you been out with your tracts?"

"No, my dear."

"Are you going with them, pa?"

"Not to-day, my dear. It is so very wet."

"Oh, pa, let me go with them. I've got my bonnet on, and can soon take them round."

"No, no! It's too wet for any one to go out. We must stay at home, my dear."

"I won't get wet, pa. I'll take the big umbrella. The people will want the tracts. Do please let me go, pa."

These and similar pleas conquered the reluctant father. The little girl started. She knew the district and was soon at her work. A few steps led her to a large old house with a big knocker. She rapped again and again, but no one replied. The poor child's patience was almost exhausted, when she heard a sound in the house.

Another knock, and the door was opened by a woman who wore a good dress, but whose face, the little girl thought, looked very unhappy. The child smiled upon her, gave her a tract, finished her round, and went home, little thinking that by her walk in the rain that afternoon she had snatched a soul from ruin, and a body from the jaws of death. And yet it was even so; for the woman, at whose door she had waited so long, was in the act of hanging herself when the child first lifted the knocker. The rope was fastened to the high post of an old-fashioned bedstead, the noose was round her neck, and she was about to launch herself headlong into darkness. The knock disturbed her. She waited. It came again. She waited longer. It came again and again, until to get rid of the annoyance, she slipped the rope over her head, and went to see who might be the disturber. The loving look of the child disarmed her anger. She took the tract, read it, was convinced of sin, led to Christ, and the next Sunday told her joyful story to the little girl's father.

Thus did a little girl's hand, armed with a tract, pluck a brand from the burning.

[Troy (N. Y.) Morning Telegram and Whig.]

Robbing the Midnight Owl.

In the Philadelphia Times, of recent date, we notice an item referring to the miraculously quick cure of a prominent druggist of that city, Mr. J. M. Higgins, Germantown Road and Morris Street, who had an awful attack of rheumatism of the knee. He applied St. Jacob's Oil at night, and the next morning was well and in his store as usual.

THE TRUE WIFE.

A judicious wife is always nipping off from her husband's moral nature little twigs that are growing in wrong directions. She keeps him in shape by continual pruning. If you say anything silly, she will affectionately tell you so. If you declare that you will do some absurd thing, she will find some means of preventing you from doing it. And by far the chief part of all the common sense there is in this world belongs unquestionably to women. The wisest things a man commonly does are those which his wife counsels him to do. A wife is a grand wielder of the moral pruning-knife. If Johnson's wife had lived, there would have been no hoarding up of orange peel, no touching all the posts in walking along the streets, no eating and drinking with disgusting voracity. If Oliver Goldsmith had been married he never would have worn that memorable and ridiculous coat. Whenever you find a man whom you know little about, oddly dressed, or talking absurdly, or exhibiting eccentricity of manner, you may be sure that he is not a married man. For the corners are rounded off—the little shoots pared away—in married men. Wives have generally much more sense than their husbands, even though they may be clever men. The wife's advice is like the ballast that keeps the ship steady.

Catch-Up.

The impecunious man who married an heiress always spoke of her as a capital wife.

A man advertises for competent persons to undertake the sale of a new medicine, and adds that "it will be profitable to the undertaker." No doubt of it: most of them are.

Scene: A breakfast table. Paterfamilias (reading the morning papers).—"Last night the cold was intense, the thermometer registering four degrees below freezing point." Now, children, I suppose you are taught all about that at school. Which of you can tell me what the freezing point is? Charlie (aged six).—"The point of my nose, papa."

When a big fellow makes a peculiarly impertinent remark to you, and your health is, as it were, not very robust, the best plan is to take the remark home with you, and gnaw on it after you are in bed. You will find an excellent exercise for the imagination in thinking of neat epigrammatic things you might have said in reply.—*Nycorn Advertiser*.

Two young clergymen were disputing so loudly on the subject of religion that they awoke a big dog that had been sleeping on the hearth before the fire, whereupon he began to bark furiously. An old preacher who had been quietly sipping his tea while the disputants were talking, gave the dog a kick, exclaiming, "Hold your tongue, you silly brute! you know no more about it than they do!"

When a diplomatist was asked to give an ambassador a few hints as to the conduct of diplomatic intercourse, he quietly answered, "Take snuff, and stand with your back to the window."

"Why?" asked his interlocutor.

"That is plain enough," was the reply. "With your back to the light, the expression of your features is less visible. If you take snuff, every convenient pinch affords you time to think over your replies."

It Is Possible

that a remedy made of such common, simple ingredients as Honey, Gum, Mandrake, Dandelion, &c., makes so many and such marvelous and wonderful cures as Hop Bitters do! It must be, for when old and young, rich and poor, Pauper Doctor, Lawyer and Editor, all testify to having been cured by them, we must believe and doubt no longer. See other column.—*Post*.

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MRS. LYD

The Sabbath School.

LESSONS FOR 1881.

(International Series.)

JOURNAL AND MESSENGER.

Sabbath-School Lessons for the Third Quarter, 1881.

LESSONS IN THE PENTATEUCH.
Sept. 11. "Idolatry Punished." Exod. xxxii. 2-35.
Sept. 18. Review. Golden Text, Ps. cxviii. 2.
Sept. 25. Lesson selected by the school.

CATECHISM.

Q. 75.—Can you repeat the Lord's Prayer? A.—"Our Father which art in heaven; hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation; but deliver us from evil: for thine is the kingdom, and the power, and the glory, forever. Amen."

SEPTEMBER 18, 1881.

LESSON XII.—QUARTERLY REVIEW.

BY REV. J. R. MILLER.

REVIEW OUTLINE—THIRD QUARTER.

- I. Moses in Egypt.**
 - 1. ISRAEL IN EGYPT. "And they made their lives bitter with hard work. Their Great Numbers. It is vain to fight against God. There was only one yoke that was easy."
 - 2. THE COMING DELIVERER. "By faith Moses when he was come to years, God can use even royalty. A mother is the best teacher. Wicked men are made to serve God. There are lessons only God can teach."
 - 3. THE CALL OF MOSES. "And he said, Certainly I will be with thee."
 - The Burning Bush. God comes to men at their work.
 - The Divine Call. God first trains, then calls men.
 - The Assuring Phenomenon. God never sends a messenger alone.
 - 4. MOSES AND AARON. "Hesent Moses his servant, and Aaron whom?"
 - Commissioned by Jehovah. Each one his own work to do.
 - Welcomed by the People. The message of deliverance is good news.
 - Mocked by the King. Proud men despise God's biddings.
 - 5. MOSES AND THE MAGICIANS. "They showed his signs among them, and God authenticates his messages. The Stubborn King. Resisting God hardens the heart. The Plague of Blood. Disobedience brings judgment."
 - 6. THE PASSOVER. "Christ our Passover is sacrificed for us."
 - The Lamb Slain. Christ was slain to redeem us.
 - The Feast Eaten. Salvation is a feast to our souls.
 - The Protecting Blood. We must apply the shed blood.
 - The Memorial. We should remember our redemption.
 - 7. THE RED SEA. "Speak unto the children of Israel, that they The Pillar Changed. God himself is our refuge. The Waters Divided. God will always find a way for us. The Egyptians Destroyed. God will destroy our souls' enemies."
 - II. Moses at Sinai.**
 - 8. THE MANNA. "Moses gave you not that bread from heaven?"
 - March Through the Wilderness. God sometimes leads into the desert.
 - Unbelief and Murmuring. We ought never to murmur at trials.
 - Bread from heaven. God always feeds his people.
 - 9. THE COMMANDMENTS. "Jesus said unto him, Thou shalt love the Lord thy God alone."
 - One God Alone. God asks our supreme love.
 - Idolatry Forbidden. Our worship must be spiritual.
 - God's name to be revered. Profanity is a grievous sin.
 - The Sabbath to be kept. A curse follows Sabbath desecration.
 - 10. THE COMMANDMENTS. "And the second is like unto it, Thou shalt love thy neighbor as thyself."
 - Duties to others. Religion sweetens and purifies all our life.
 - God's awful Majesty. We must not stand before God.
 - 11. IDOLATRY PUNISHED. "Little children, keep yourselves from idols."
 - Decision Demanded. God wants to choose our side.
 - Idolatry Slain. Believers of God must be punished.
 - Moses Intercedes. Christ is our Intercessor.
 - Jehovah's Answer. Sin though forgiven plagues us.

Suggestions for the Quarterly Review.

In the chart given above a bird's-eye view of the Quarter's lessons is presented. They all gather naturally about Moses as the central figure in all this history. The story begins in Egypt, then passes to Midian, thence back to Egypt, thence to Sinai.

I. First we have in a few graphic words an account of the small beginning of the Israelitish family, the rapid growth, the alarm of Pharaoh, his inhuman efforts to stay this increase, and the fulfillment of his efforts.

II. Next we have the rising of the deliverer. We see him as a babe, doomed to death, yet saved by a remarkable series of interventions, and trained in a wonderful way for his work. The most striking feature of his training is that Pharaoh is made to shelter this child under his own sceptre and in his own household. From his own edit of destruction, and help to train the man for the very work of delivering Israel from his cruel grasp.

III. Then we have the call of Moses for his work after his eighty years of preparation. Here the lessons are very practical. IV. We see the brothers meeting and then returning to their people with the good news of deliverance. No wonder they were welcomed when they brought such tidings. But at the very first we see the stubbornness of Pharaoh's heart manifesting itself.

V. The fifth lesson shows God's messengers before the king with their credentials, at which Pharaoh only mocks. Then begins the terrible contest—on one side the God of Israel, on the other the king and gods of Egypt. Plague follows plague.

VI. Here we witness the scenes of the last night in Egypt. For four days, at least, the preparations have been going on. In Hebrew homes there is bustle—the slaying of a lamb, the sprinkling of the blood, the roasting of the flesh, the packing up of household goods, the preparation for a sudden journey. In Egyptian homes there is nothing unusual till midnight, when death enters every door; then there is a mighty wail of woe. Soon after come the king's orders to Moses to hasten away with his people, and the march of a nation begins.

VII. Out of Egypt, led by the pillar— but in now and about to be destroyed—is the picture with which this lesson opens. But see! the pillar comes between them and danger. The sea is divided, making a path of escape for Israel but a grave for Pharaoh and his hosts. The lesson closes with a song of triumph for Israel. Their deliverance is complete. The sea rolls between them and bondage, and their oppressors are under its waves.

VIII. Pictures of each human life—Marah, Elim, desert—come in this lesson, but still and always God leads. The people murmur, but God loves on in spite of their ingratitude, and in the wilderness gives them bread from heaven.

IX. At Sinai—and now the law is to be given. First God establishes his right to command his people; then he gives his commands. Here we learn in summary

our duty to God. Love to God is the central thought of it all.

X. Our duty to man is taught in this lesson. Its summation is again love. God asks us to prove our love to him by practical love to our fellow-men.

XI. Sin and punishment; solemn separation between those who are loyal to God and those who are not; consecration; intercession; mercy—these are the themes of the closing lesson.

So the story is told. It is always recommended that the review be a general exercise, conducted by the superintendent from the platform. Ask questions. Drill on titles, golden texts, Catechism.

For Teachers of the Little Folks.

BY MRS. G. R. ALDEN—"PANSY."

Make on the board the diagram presented on *Westminster Primary Leaf*. To impress the children with the thought that three quarters of the year are gone, it will be well to have three quarters of the circle filled out. Those who have been encouraged during the Quarter to study the lessons will be able to prepare a good review from the *Primary Leaf*. Let class do most of the talking, guided by careful questions. Try to fix one earnest thought from each lesson. Thus, inLesson I. *Satan holds us in bondage.*
Lesson II. We are called to choose whom we will serve.Lesson III. God has called us all to work for him, and promised to be with us.
Lesson IV. Even little children sometimes think that the Lord is so far away they need not obey him.

Lesson V. God has given us wonderful signs with which to prove his love. Every bird in the tree and every flower are "signs" of his power and love.

Lesson VI. The "blood" of Jesus shed for us is the only way by which we can be "passed over" when God comes in judgment.

Lesson VII. Even when duties look hard, if God says "Go forward," we should be ready to march.

Lesson VIII. Jesus, the bread from heaven, is the only food for our souls.
Lesson IX. Four commands which show our duty to God.

Lesson X. Six commands which show our duties to each other. None of them can be kept unless we love God.

XI. God will surely punish sin unless it is blotted out, and there is but one way to have this done.

Each of these thoughts can be briefly referred to, provided thorough work has been done during the Quarter. Where real teaching has not been given on previous subjects, a review is of necessity impossible.

Some teachers may think it best merely to glance at the lesson-stories, selecting one for special impression. In this case I suggest the one about the "cleansing blood," "Christ our Passover."

Let frequent singing from lesson hymns used during the Quarter be introduced through the review.—*Westminster Teacher*.

SELECT READINGS.

Alexander the Great conquered a great part of the world, but he could not conquer his own appetite.

Half the ills we heard in our hearts are ills because we heard them.—*Barry Cornwall*.An effort made for the happiness of others lifts us above ourselves.—*Mrs. L. M. Child*.Whatever God has given us in a promise we should give back to him in a prayer.—*Matthew Henry*.The qualities we possess never make us so ridiculous as those we pretend to have.—*La Rochefoucauld*.

What man loves he will pay attention to; what he does not love he will give little heed to it.

If a man or woman does not love the Bible and value it highly they will not study it very often for their good.

Conscience and self-love, if we understand our true happiness, always lead us the same way.—*Bishop Butler*.

The Word of God is a sufficient guide, to all who believe and obey its teachings, to lead from sin to holiness and heaven.

Whoever neglects to go to a place of worship to hear the gospel, shows plainly that he cares very little either for God or his soul's salvation.

The great majority of people, even in Christian lands, give more attention to the trifles of a day than the momentous concerns of eternity.

Dependence is a perpetual call upon humanity, and a greater incitement to tenderness and pity than any other motives whatsoever.—*Addison*.Youth will never live to age unless they keep themselves in breath with exercise and in heart with joyfulness.—*St. Philip Sidney*.

Grief should be, Like joy—majestic, equable, sedate, Confirming, cleansing, raising, making free, Strong to consume small troubles, to command Great thoughts, grave thoughts, thoughts lasting to the end.

The time is short. This gives value to life. It gives emphasis to prayer. They pray the best who pray and watch; they watch the best who watch and pray. So says the poet. Faithful servants keep their ceaseless vigils.

A really good man had rather be deceived than be suspicious; had rather forego his own right than run the venture of doing even a hard thing. This is the temper of that charity of which the apostle says it shall never fail.—*Bishop Butler*.

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ISRAEL AT THE RED SEA.

BY REV. A. J. REYNOLDS.

"And when Pharaoh drew aside, the children of Israel lifted up their eyes, and behold, the Egyptians marched after them; and they were sore afraid." Exod. xiv. 10.

When Israel fled from Pharaoh's land, Guided by God's almighty hand, The host beheld, with terror sore, The foe behind, the sea before, They feared to heaven their murmuring cry, "Why have we been brought to die?" Alas! that we from Egypt flee, To fall upon the desert dead! Mockingly the man of God, Who bore Jehovah's holy rod, "Fear not; the word of God is true, The Lord of hosts shall fight for you, His presence is forever near; Why cry ye thus? Why do ye fear? Why ye give up all for lost? Forward! the sea must be crossed!"

The Egyptian army forward pressed, And Israel was much distressed; God's covenant-rod moved his place, Behind the camp of Jacob's race; To them the cloud was fall of light, Which wrapped their enemies in night, Jehovah made the sea divide, He cleft a watery highway wide; He brought his people thick around, With joy they hailed the other shore, God's promise is forever sure, His love and truth shall still endure, The foe marched on in towering pride, Thinking to reach the desert side, O'er them the bateful cloud above, As they essayed the sea-cleft road.

Jehovah, on their darkening path, Descended in devouring wrath; The heavens with awful storms were bowed; He rode upon a fiery cloud, His light lightning bolts he hurled; His crashing thunders shook the world; Upon their scattered ranks he frowned, While fire and hail he thick around, Their captives, and their men of might, Were overwhelmed with sore afflict, Then Moses raised his potent rod, The sea obeyed the voice of God, The watery road closed up again, Death seized on Mizraim's army then! Jehovah triumphed gloriously, And Israel, his Church, was free.

The addition to Lasell Seminary, Auburn, is fast approaching completion and is a good piece of work. The new studio will be one of the finest in the country, being nearly twenty feet high, with perfect light. A new story is being added to the old wing.

According to President Selye the result of the new system of self-government at Amherst College is such that it is the unanimous conviction of the faculty that they have never known a year in which so much honest work has been done in the college, and with so healthy results, as in the year now closed. The attendance upon college exercises has surprised them all.

The department of Latin at Marietta College, hitherto in charge of Professor Mills, will be filled the coming year by Mr. Joseph H. Chamberlin, of Beloit, Wis. Mr. C. has devoted much time to philosophical study, and has just returned from Europe, where he has been studying at Paris and Leipzig.

CHICKERING INSTITUTE will open its fifty-fifth semi-annual session on Monday, September 19. This well-known school offers every possible advantage to youth and young men who may wish a thorough fit for our best colleges or schools of science, as well as an *unexcelled practical business course*.

The school is noted for its superior teachers in every department, each one being selected with reference to his peculiar fitness for the work to be done. The division of labor among fifteen experienced teachers is so perfect as to offer rare opportunity for rapid progress on the part of pupils. During the past ten years no less than fifteen professors have been offered to different members of the Faculty of the Institute. Two of these calls were from Yale, one from Cornell, one from Marietta, one from Boston Latin School, another from Phillips Academy, Andover, and still another to become President of Colorado College, etc. This fact is enough to show the estimation in which the teachers have been held by the leading colleges and academies of this country. See advertisement in another column.

How to Get Well. Thousands of persons are constantly troubled with a combination of diseases. Diseased kidneys and constipated bowels are their tormentors. They should know that Kidney-Wort acts on these organs at the same time, causing them to throw off the poisons that have clogged them, and so renewing the whole man. Hundreds testify to this.—*Pittsburgh Post*.

SPIRIT OF THE PRESS.

The *Christian at Work* thus calls attention to an important journey: "It is said that Charles Darwin is to visit this country. He will be warmly welcomed. But he will have to go to the Brazilian forests to see large numbers of his remote ancestors. A few, however, are to be met with in traveling shows, and there are about fifty in the Museum of Natural History in Central Park." The Zoological Garden in Fairmount Park, Philadelphia, is open all the year round.The *Advance* comments as follows on the outlook in North Carolina:

Altogether, and at the best, it is a bad affair, with a bad look for the future. The colored preachers and teachers educated in our Christian schools did grand service for the cause of temperance. The whole outcome of the contest gives tremendous emphasis to the reasons urged for making haste to multiply the forces of Christian education, and to bring them to bear upon the personal and political character of the six million colored people in our land. The grogshop or the Christian school—which shall be allowed to carry the day?

The *Presbyterian Journal* thus kindly proposes to relieve the imprisoned Pope:We would now like to make a serious proposal to Leo. We have observed with a great deal of sympathy that he (as was his *Pius* predecessor) is disposed to complain of his imprisonment (though voluntary) in the Vatican. We will agree, if he will give it to us, to take possession of that place and live in it all the rest of our natural life, without ever desiring to leave it, and without indulging in any complaint about our imprisonment. How say you, Leo? Had you not better either "quit" the premises or cease your complaints?GREAT BRITAIN is fortunate in having outspoken Christian men in high official positions. Mr. Gladstone reads the morning prayers at the chapel near his home; Lord Cairns, Lord High Chancellor during Lord Beaconsfield's administration, often conducts a religious service in neglected quarters, while Lady Cairns plays the melodeon and leads the music; and Baron Lytton, Lord High Chancellor during Mr. Gladstone's previous administration, was for thirty years a Sabbath-school teacher in Westminster, and it is said of him: "Busy as he ever was, in the requirements of a profession which is supposed to afford little leisure for duties at church and school, he never allowed such professional duties to hinder his attention to those which fell to his lot as a member of the Church of Christ."—*Canada Presbyterian*.DEAN STANLEY has been well described by negatives in the following way: "He denies that for infants there is any authority in Scripture, but he is not a Baptist; he shows the parallel between the ancient Jewish synagogue and the modern Presbyterian Church, and traces the organization of the primitive Christian Church to its pattern in the Jewish synagogue, but he is not a Presbyterian; he follows in the Apostolic Church but two orders, the clergy and the deacons, but he is not a Congregationalist; he finds no authority in Scripture for the doctrine of a vicarious atonement, but he is not a Unitarian; he entirely disavows verbal inspiration and it is doubtful whether he believed in the Old Testament miracles, but he is not a Rationalist."—*Exchange*.

The "Gospel in All Lands" says: "Japan, with 800 atheist students in her Christian University, and not a single Christian, waits for the Christ. China, with every avenue open to the Gospel, and culture of the world, waits to decide between Mammon and God. India is listening with an ear to Deism and Chunder Sen, with the other to the Gospel. France and Italy must either be Protestant or Infidel. Africa's glorious interior will soon be one vast chain of commercial posts. Shall the inner darkness make them darker blots on that dark continent than even the shrines of Fetishism, or shall the Christian missionary convert them into beacon-lights for benighted races? There is scarcely a nation not yet Christian of which it is not true that the remaining twenty years seem to be the very pivot of its destiny."

COAL ASHES will be found one of the most useful substances for mulching currant bushes, as it serves at the same time the double purpose of retaining moisture and of protection against insects. Roses have been successfully guarded in this way also.

TO MEND CRACKED STOVES.—Cracks in stoves may be mended as follows: Mix equal parts wood ashes and salt into a paste with water, and fill in the cracks; it will soon get hard and close the crack with what is known as a rust joint. For cast iron that is not heated, a cement is made of fine filings of cast iron, wetted with a solution of sal ammoniac and made into a paste with flour of sulphur.—*Western Rural*.

HUNT'S DINING ROOMS, 152 W. Fifth St. Open Day and Night. NEW YORK SHELL OYSTERS RECEIVED DAILY BY EXPRESS.

DR. WARNER'S CORALINE CORSETS. Boned with a New Material. Called Coraline, which is vastly superior to any other corset.

A Reward of \$100 will be paid for every Corset in which the Coraline brand is used. It is a comfortable, and is not affected by cold, heat or moisture.

Price by mail for Coraline Corset, \$1.50. For Coraline Corset, \$2.00. For Coraline Corset, \$2.50. For Coraline Corset, \$3.00. For Coraline Corset, \$3.50. For Coraline Corset, \$4.00. For Coraline Corset, \$4.50. For Coraline Corset, \$5.00. For Coraline Corset, \$5.50. For Coraline Corset, \$6.00. For Coraline Corset, \$6.50. For Coraline Corset, \$7.00. For Coraline Corset, \$7.50. For Coraline Corset, \$8.00. For Coraline Corset, \$8.50. For Coraline Corset, \$9.00. For Coraline Corset, \$9.50. For Coraline Corset, \$10.00. For Coraline Corset, \$10.50. For Coraline Corset, \$11.00. For Coraline Corset, \$11.50. For Coraline Corset, \$12.00. For Coraline Corset, \$12.50. For Coraline Corset, \$13.00. For Coraline Corset, \$13.50. For Coraline Corset, \$14.00. For Coraline Corset, \$14.50. For Coraline Corset, \$15.00. For Coraline Corset, \$15.50. For Coraline Corset, \$16.00. For Coraline Corset, \$16.50. For Coraline Corset, \$17.00. For Coraline Corset, \$17.50. 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Journal and Messenger.

WEDNESDAY, DEC. 21, 1881

TRIUMPH IN DEATH, OR ALL'S WELL.

AN OLD-TIME SONG.

What's this that steals, that steals upon my frame?
Is it death? Is it death?
That soon will quench, will quench this vital flame?

Is it death? Is it death?
If this is death, I soon shall be
From every care and sorrow free,
I shall the King of glory see,
All is well! All is well!

Weep not my friends, my friends, weep not for me,
All is well! All is well!
My sins are pardoned, pardoned, I am free,
All is well! All is well!

There is no cloud that doth arise
To hide the Savior from my eyes,
I soon shall mount the upper skies,
All is well! All is well!

Tune, tune your harps, ye saints in glory,
All is well! All is well!
I will rehearse, rehearse the pleasing story,
All is well! All is well!

Bright angels are from glory come,
They're round my bed, they're in my room,
They wait to waft my spirit home,
All is well! All is well!

Hark! hark! my Lord, my Lord and Master
Calls me,
All is well! All is well!

I soon shall see, shall see his face in glory,
All is well! All is well!

Farewell, my friends, farewell, Adieu!
I can no longer stay with you,
My glittering crown appears in view,
All is well! All is well!

Hail! Hail! All hail! All hail, ye blessed
Souls that
Saved by grace! Saved by grace!
I come to join, to join your rapturous song,
Saved by grace! Saved by grace!

All, all is peace and joy divine,
Heaven and glory now are mine,
Oh, hallelujah to the Lamb,
All is well! All is well!

CALIFORNIA LETTER.

Heaven.

Mahomet pretended that the Angel Gabriel took him to heaven, and he tells a great deal about what he saw there. Swedenborg claimed to have visions of heaven, and he is very minute in his descriptions. But Paul, who was caught up into the third heaven, said nothing about it for fourteen years, and then wrote to the Corinthians that he heard unspeakable words, which it was not possible (or lawful) for him to repeat. And Jesus, who came down from heaven, and who promised that when he returned there he would prepare a place for his followers, made only a few and seemingly casual allusions to it. He said that our Father is in heaven; that we ought to rejoice that our names are written in heaven; that we ought to lay up treasures in heaven; that there is a great reward for the faithful in heaven; that the angels in heaven watch over the "little ones" on the earth (Matt. xviii, 19), and rejoice over one sinner that repenteth. He speaks of heaven in one of his parables as a marriage supper, and in another as a place where Lazarus the beggar reclined in Abraham's bosom.

At the first glance this reticence of our Savior in regard to heaven seems strange and even mysterious. Why did he not, when his disciples were sad, cheer them with a full description of the home he had prepared for them? Nothing could have been more interesting to them. Nothing could have so gratified the curiosity of men in all ages. He was the only being on the earth that could reveal the wonders and glories of the upper world. He had a loving heart. Why, then, this silence just when it seems so easy and so desirable for him to speak? I have thought a good deal about this. The usual explanation is that Christ wanted his followers to walk by faith—to trust in his promise in regard to the future—to believe that he would prepare for them just such a home as they needed. He emphasized the words, "I will take you to myself," "Where I am ye shall be also." It was enough for the disciple to tell him what kind of gems his mansion would be built of, and what kind of fruit the trees of life would bear, would divert the thoughts from the great central fact that heaven is the home of Christ, and the place where we shall see him in his glory, and enjoy communion with him face to face. To one who loves Christ and longs to be with him, this explanation is satisfactory. His "Savior" is his heaven. Place him in a desert with Christ and he would be happier than in paradise without him.

But may there not be another reason for this silence? Christ knew all about heaven, but could he describe it in human language? Could he illustrate it by any figures familiar to men? What conceptions have we, or can we have, of a spirit—of a being that sees without eyes, hears without ears, speaks without a tongue, moves without muscles, feels without nerves, lives without a heart, and thinks without a brain? And if we cannot understand spiritual existence, how can we understand the home of the spirit—the kind of place that such a shadowy being would need and enjoy? If Christ had told his disciples of heavenly things, he would have been as unintelligible to them as if he had spoken in Chinese or Chontaw.

Let us suppose that our Savior had tried to tell his Galilean friends about the world as it is to-day; that he had described to them our ocean steamers, our railroads, our telegraphs, our telephones, our ten cylinder printing-presses. Suppose that as he took up a roll of the law, he had said: "In 1881, a man will make ten thousand copies of such a roll as this in an hour." Suppose, as they walked over the hills and plains, he had said: "In 1881, men will take a kettle of boiling water, and with it travel at the rate of a mile a minute." Suppose he had said: "In 1881, a message will go around the world in thirty minutes, and men a thousand miles apart will talk with each other as if they were face to face." Suppose he had stopped a company of reapers, or winnowers of grain, and told them about the Centennial harvest, that will out and thresh

thirty acres of grain in a day. Would not everybody have set him down as a madman? Could any explanation of these things, so familiar to us, have enabled the men of that generation to understand them? But these things of the nineteenth century are not as radically different from those of the first century as the things of the spirit world. Hence, if they could not form any conception of how men would live on the earth in the coming ages, how improbable that they, or we, could understand how spirits live.

We see, then, an additional reason for our Savior's silence about heaven. And the fact that this silence is one of the strongest proofs of his divinity. If he had been a pretender, he would have tried to satisfy the curiosity of his hearers by minute and glowing descriptions of paradise. He would have hoped to convince them that he came from heaven by talking a great deal about heaven. Here, as in all that he said and did, he showed superhuman wisdom.

But what Christ revealed of heaven, in his brief allusions, is invaluable. It assures us of all the facts that it is really important for us to know. There is a place specially prepared for those who love and serve him. To that place he himself will take them when they die. In it he will be with them. It will not be a place of inaction and dreamy repose, but "the inheritance of the saints in light," yet it will be "a rest" where the wicked will cease from troubling. In it will be no sickness, or sorrow, or crying, or any more pain. In it the life of faith and love, on which the Christian enters here, will expand into "life everlasting." In it we shall see and know and enjoy the society of Abraham and of the saints of all ages. We shall "sit down with" them, says our Savior; that is, we shall have a good long visit and talk with them. In it we shall enjoy the friendship of the angels, and no doubt learn from them many interesting facts in regard to the creation of the universe and the history of its various worlds. I am glad that we don't know more in detail about heaven; for if we knew, or could know, the nature of its employments and its joys, they would be too much like those of earth that fail to satisfy us. The fact that we can not comprehend them gives us the fullest assurance that they will meet the utmost longings of our spirits—that they will be pure and grand and glorious enough to last forever. Then let us rejoice, not only that we know so much of our future home, but also that we don't know any more; and let us press forward, in hope, for the prize of our high calling. C. E. B. SAN JOSE, CAL., NOV. 30, 1881.

A LETTER from Indianapolis thus speaks of the need of local option: A case has just occurred which shows the need of such a law. The Second Ward of this city is the only one where there has never been a saloon. The citizens in general are very well satisfied to remain without an institution of this kind. This edict spot may not remain so. A man by the name of McVaine applied to the County Commissioners and secured a license to open a saloon. As the application was published in the *Western Citizen*, a weekly of limited circulation, the residents knew nothing of it till the request was granted; and now they are justly indignant and determined that it shall not be located there. A large public meeting has been held and measures taken to have the license revoked. Much feeling has been manifested against Mr. Voss, who has rented a building for that purpose. This is one of the rights which the advocates of freedom claim should be granted to them, that of forcing good citizens to submit to the greed of liquor men and quiet neighborhoods to be disturbed and corrupted by whisky and rowdiness. Even our public authorities do not always properly respect the wishes or rights of order-loving people. We may see this illustrated in connection with a most disgraceful affair which occurred at Fisher's Station, in Hamilton County, a few weeks ago. A riot took place there, growing out of a quarrel at the saloons, in which one man was killed, another came near dying and several others were terribly bruised and injured. It is said the saloons are run by Indianapolis men. The residents are orderly and respectable. The row was started and carried on by tramps and transient visitors. The result is, the saloons are cleaned out and the citizens declare they shall never be opened again, if they have to resort to force for protection against them. A word as to the history of this station will show what protection our laws offer. Mr. Fisher, after whom this station was named several years ago, desired to make this a stopping place for trains. In conveying the property he made provision that no saloons should ever be built thereon. Before the matter was completed he died. When efforts were made after his death to carry out his intention the provision was left out by order of the courts. *Quod erat demonstrandum.* Events like the above, mortifying as they are, will, it is believed, help on the cause of temperance.

CHRISTMAS IN THE MINER'S HUT.

A light shone from the window of a hut, and swiftly they advanced toward it. Passing through the wall of mud and stone, they found a cheerful company assembled round a glowing fire—an old, old man and woman, with their children and their children's children, and another generation beyond that, all decked out gayly in their holiday attire. The old man, in a voice that seldom rose above the howling of the wind upon the barren waste, was singing them a Christmas song. It had been a very old song when he was a boy, and from time to time they all joined in the chorus. So surely as they raised their voices, the old man got quite blithe and loud,

and so surely as they stopped his vigors sank again.

THE CHURCH PAPER.

Good books are useful if they are read; but for every reader of books, there are ten readers of newspapers. It is the periodical literature that molds the thought and character of our age. The devil knows this and acts accordingly. He fills our homes with papers and magazines that misrepresent Christianity, sneer at orthodoxy, and insinuate that the piety of the Church is sheer hypocrisy. How can our families be protected against this satanic influence? Manifestly, in one way only—by a Christian literature: where the enemy mines we must countermine. If the daily paper or the fashionable magazine brings poison into our homes, and we can not exclude them, we should at least provide an antidote; and no antidote is so cheap or so effectual as a religious newspaper. It is the pastor's best assistant in his work. It is a parent's ablest auxiliary in training his children. Go into families where a good church paper has been taken and read, and you will find there intelligent views in regard to the great moral questions of the day. Infidelity does not recruit its ranks from such households. Visiting some years ago where there were five or six grown-up children, and finding them unusually well-grounded in both theoretical and practical orthodoxy, we asked: "Why are you so different from the conceited boys and giddy girls around you?" "Oh," replied one of them, "we have been brought up on the Bible and the Catechism, and the *Christian Herald*." This was a much more healthful and nutritious pabulum than dime novels and the daily newspaper. The Bible and the Catechism are indispensable; but they do not satisfy the natural desire to know what is going on in the world. We want the news. The church paper gives it from the Christian standpoint. It tells what the God of the Bible is now doing in the world. Then may we not claim three things as self-evident?—Occident.

CHRISTMAS AT SEA.

They stood beside the helmsman at the wheel, the lookout in the bow, the officers who had the watch; dark, ghostly figures in their several stations; but every man among them hummed a Christmas tune, or had a Christmas thought, or spoke below his breath to his companion of some by-gone Christmas Day, with homeward hopes belonging to it. And every man on board, waking or sleeping, good or bad, had a kinder word for one another on that day than on any other day in the year, and had shared to some extent in its festivities; and had remembered those he cared for at a distance, and had known that they delighted to remember him.

ON LISTENING TO EVIL REPORTS.

The longer I live the more I feel the importance of adhering to the rule I have laid down for myself in relation to such matters: 1. To hear as little as possible to the prejudice of others. 2. To believe nothing of the kind till I am absolutely forced to it. 3. Never to drink into the spirit of one who circulates an ill report. 4. Always to moderate, as far as I can, the unkindness which is expressed toward others. 5. Always to believe that, if the other side were heard, a very different account would be given of the matter.—*Carus' "Life of Simon."*

NATIVITY OF CHRIST.

BY REV. W. S. HENNESSY.

Transcendent day, whose blissful light Gave hope and joy to earth's dark night; While sweet, angelic voices bring Glad news of birth of Zion's King. The conq'ror of fell serpent, He, The blessed seed of Abrah'm's tree, The Shiloh grand of Jacob's word, Prophet of Judah's King and Lord. Job's wished-for Daysman, who might place One hand on God, and firm embrace In arm of love our sinking race, Prophet like Moses, man of God, Who swayed the wonder-working rod, And led the hosts of Is'el's God While o'er the desert wastes they trod. Bright Star that Balaam saw arise In vision grand before his eyes, When at the vengeful king's behest He would have cursed whom God had blessed, Both rood and rood of Jesse's stem, The lucid star of Bethlehem, Beaming transcendent from afar, The bright and glorious morning Star. All nations' ardent, long desire, Whose cherished hopes their souls inspire To patient wait the golden day, To hush night and greet away, Atoning for long ages dim, By righteousness unclouded beam. Word of sure prophecy made known—Like rainbow in the storm that shone— In dark place a cheering light— Till Judah's Star illumine the night; Till Sun of Righteousness arise, With healing beams upon our eyes; Till our Immanuel appear, And banish all our guilt and fear. Completed now that faithful word, The virgin's son, incarnate God; In Father's bosom long concealed, In mortal flesh to men revealed; Prophetic Son, the child is giv'n, The light and joy of earth and heav'n; Wondrous Counselor, Prince of Peace, Father of ages now to cease; Shepherd of Is'el, great and good, Who bought us with his precious blood; Who came to seek and save the lost, Though blood and anguish were the cost. Brightness of Father's glory, he, Enshined in frail humanity; The fellow both of God and man— The son of man, the great I Am, Through whom eternal life we gain; Infant divine, in stall his birth, Though potentate of heav'n and earth; Immanuel, God with us, is ours, Riches of grace on earth he shows. Oh, wondrous gift of wondrous love, To lure us to his home above. LAWRENCEVILLE, ILL.

TOM'S DEAD.

A Christmas Temperance Poem. BY LAURA G. W. WHITE.

He went out in the morning with a spirit light and gay,
And his happy life were whistling a merry roundelay;
He kissed his wife and baby as he left them at the gate;
Who would have thought that night would see a home so desolate,
And that his sorrowing wife would cry, her eyes with weeping red?
"Tom's dead!"
His shop was quite a mile away, he did not come to dine,
The glad girl mother worked all day to make the dear one shine;
She had her supper table set in Tom's own favorite style,
For well she knew that he would say, "I thank you," with a smile;
And dainty as a rose she watched behind the window's lace,
When all at once a whiteness overspread her lovely face,
"Tom's dead!"
It came upon her like a flash of lightning from the sky—
"Tom's dear Tom! who loved her so! Oh, no, he could not die,
Without a word or sign for her who loved him more than life;
And never palely grew than this afflicted wife.
A drunken ruffian tried a shot, life's strong cords snapped as he swung in the street, a bullet through his heart."
A frenzied woman swiftly sprang, her eyes with horror dim,
She would not let them hold her back; she ran with sped to him;
She called his name in tenderest tones, and no one else could speak,
She upon his brow of stone her warm and quivering cheek,
She said the dearest, sweetest things that she had ever said,
But not the slightest breathing stirred the bosom of the dead.
The widow of an hour, at last they drew her from his side,
And stern men turned aside in haste unwonted tears to hide;
If that a gentler death, the shadow of a joy would linger 'round the parting words that blessed his bride and boy;
And now—well, God is over all, but though poor Tom was dumb,
I do not think it was his will that he should die from rum.
The west wind softly blew, the hour they put him in his grave—
A stalwart, splendid man, who bore a heart of honor brave,
A martyr to the damning drink that sows the earth with woe;
Where innocence that walks abroad its doom can count no cost,
What time a drunkard's maddened phase may do a murderous deed,
The law, that grants the draught to crave, is powerless to read.
How lonely is the fairy cot where love was once a guest,
The snow is piled upon the steps, where not a foot is pressed;
The heart is cold as you are, Tom, no firelight on its fire;
A mourner in her maiden home, a sadder woman sits;
The curl-crowned little one has she—he sports about her dress,
Because of others' sins to-day her boy is fatherless.
And somewhere, in a dreary cell, a bitter man is shut;
If he had freedom again to grovel in a hut, it would be Paradise beside those grim and awful walls.
Whose stony barricade might be the mid-earth's granite halls;
They mock him with such rocky steep, unscalable and high,
A branded criminal, he heaves a prisoner's weary sigh.
This is the end! O Eden: the serpent of the glass has wrought a grief that in thy bowers could never pass;
Sin traces words with black'ning stains, but God will wash them clean;
"He'll be a sinner," that was more than drunken lies would leave.
Ah! they who bow their minion souls blood's brutal price to set,
Will shudder when a yawning hell shall claim its righteous debt.
The wild, sweet world is winter fair. I will not count the time,
The angel's benediction has been rung in silvery chimes,
And "Peace, good will," the Christmas bells again will ring;
But she who looks across the fields in man's twilight grave,
Remembers of a starry eve when she and Tom were wed,
And Christmas bells are funeral bells to her since Tom is dead.
GENERAL O., December, 1881.

For one new name, in a locality where we now have no club, we offer to send one copy of "C. E. B." selections from the "California Letters" of the past eight years. We ask subscribers who like our paper to commend it to others; to lend them copies for examination; or, where this is not practical, to give us their names that we may send specimen copies. We ask those not subscribers who receive specimen copies, to examine them, and, if they see fit, to send their names for the year.

Current Literature.

FIRST BOOK IN FRENCH, by the Natural or Pestalozzian System, for Teaching the Language without the Help of the Learner's Vernacular. By James H. Worman, A.M., Professor of Modern Languages in the Adelphi Academy, Brooklyn, and Professor of German at the Chautauque Summer School. Postpaid, for examination, 35 cents.

The first book is a companion series to the so remarkably successful German series by the same author, and intended for those wishing to speak French. The peculiar features of Prof. Worman's new method are:

1. The French Language is taught without the help of English.
2. It appeals to pictorial illustrations for the names of objects.
3. The learner speaks from the first lesson understandingly.
4. Grammar is taught to prevent mistakes in composition.
5. The laws of the language are taught analytically to make them the learner's own inferences (deductions).
6. Rapidity of progress is insured by dependence upon associations and concrete objects.
7. Strictly graded lessons and conversations on familiar and interesting topics, providing a stock of words and ideas needed in the conversation of every-day life.
8. Paradigms to give a systematic treatment to variable inflections.
9. Heavy type for inflections, to make the eye a help to the mind.
10. Hair-line types for the silent letters, and links for those to be connected, to teach pronunciation accurately.

This book has been prepared for the Chautauque Language Course, and seems to us admirably adapted to aid in the acquirement of the language presented.

THE AMERICAN ANTIQUARIAN AND ORIENTAL JOURNAL, Vol. IV, No. 1. T. H. Bush, publisher, Chicago, Ill. Rev. Stephen D. Peet, Editor.

It is probable that few of our readers realize what a rich storehouse of information is contained in this quarterly journal. It is a specialty devoted to the history and prehistoric antiquities of all lands, but the intelligence which it conveys on subjects which are closely connected with Bible studies renders it invaluable. The October number, which is the initial number of the fourth volume, contains a complete account of all the recent finds in Palestine and Egypt, including the very interesting inscription discovered in the Pool of Siloam, and the still more wonderful discovery of the mummies of Egyptian kings. It also contains a very interesting article by Prof. J. Emerson, of Beloit College, on the location of Capernaum, and a review of Brugsch Pasha's speech before the Oriental Society at Berlin on Prehistoric Egypt. The editor also has a very suggestive article on ancient temple architecture. These articles are illustrated by several full-page engravings, which add much to the attractiveness of the number.

Notes on India and the far east are presented by Prof. John Avery, of Bowdoin College, and on the archaeology and geography of Bible Lands, by Rev. Selah Merrill, D.D. Besides these, there are contributions, correspondence and notes on a variety of American subjects which will be of interest to the general reader.

The magazine has improved from the very beginning, and is very creditable to American scholarship. It has a broad field before it, and deserves to be well supported.

THE LEAGUE OF THE IROQUOIS, and other Legends. From the Indian Muse. By Benjamin Hathaway. Chicago: S. C. Griggs & Co., Cincinnati. Geo. E. Stevens. Price \$1.50.

The league of the Iroquois, as a historical fact, has always affected the history of the early settlement of this country by Europeans. The powerful confederation of the Six Nations was a menace to the adventurous settlers. When the league was formed, or what was the chief bond by which it was maintained, as well as the laws by which it was governed, can not now be definitely settled. Next to the nations of the Incas and the Montezumas, they were the most intelligent and the strongest of the American aborigines. "Under their federal system the Iroquois flourished in independence, and capable of self-protection, long after the New England and Virginia races had surrendered their jurisdiction, and fallen into the condition of dependent nations."

In this poem the author has striven to give a picture of the native American in his best estate; to wear into the form of a poem descriptions of the domestic and social, as well as the warlike and religious customs of the people who formerly occupied the places now claimed as our homes. This he has done with admirable art, and has given to the subject a charm and an interest which could hardly attach to an ordinary prose narrative. It must be said of the poem that it is purely American, and it must take its place among our classics. The book is beautifully printed and bound, and the cover is quite remarkable in originality of design.

THE GOSPEL ACCORDING TO MARK, Explained by Matthew B. Riddle, D.D., Professor of N. T. Exegesis in the Theological Seminary at Hartford, Conn., member of the New Testament Company of American Revisers. New York: Charles Scribner's Sons, Cincinnati: Walden & Stowe. Price \$1.00.

This is the first of a projected series of popular commentaries on the New Testament, based on the Revised Version. It is intended for popular use, and is offered at a popular price. The author has had experience as one of the translators and American editors of Lange's Commentary, and he has succeeded in compressing much into a very small compass here. We do not exactly see how he places the scene of John's early preaching on the "east of the Dead Sea," but when he comes to baptism he is thoroughly orthodox. He says, "John baptized by immersion in the Jordan, and this was and is still the custom in the Eastern and the orthodox Russian Church." The occasional notes on parallel passages add greatly to the value of the book, and the entire make-up is such as to render it a favorite with many Sabbath-school teachers and scholars.

THE COMPLETE COMMENTARY ON THE NEW TESTAMENT. Edited by Alvah Hovey, D.D. Philadelphia: American Baptist Publication Society. Commentary on the Gospel of Mark, by W. N. Clark, D.D.

Thus comes before us the first volume of the new work which has been promised us for a year or more past, and which bids fair to meet our highest expectations. That such a work was in hand has been well known, and the names of the writers have been heretofore announced, but lest they may have been forgotten we give them here again. Matthew is to be prepared by J. A. Broadus, D.D.; Mark by W. N. Clarke, D.D.; Luke by Geo. R. Bliss, D.D.; John by Alvah Hovey, D.D.; Acts by Basil Manly, D.D.; Romans by A. N. Arnold, D.D.; First and Second Corinthians by Prof. E. P. Gould; Galatians by T. J. Conant, D.D.; Ephesians, Philippians, Colossians by G. D. B. Pepper, D.D.; First and Second Thessalonians by Prof. W. A. Stevens; the Pastoral Epistles and Philemon by H. Harvey, D.D.; Hebrews by A. C. Kendrick, D.D.; the Epistles of Peter and Jude by N. M. Williams, D.D.; the Epistles of John by J. A. Sawtelle, D.D.; Revelation by J. R. Boise, D.D., and J. A. Smith, D.D. The whole work is under the editorial supervision of Dr. Hovey.

The general Introduction by Dr. Hovey has been prefixed to this initial volume, which comes in time to be useful to the Sabbath-school workers for the coming year. The volume is an octavo, of nearly

300 pages. The text is that of the "King James," with the new revision in parallel columns, and thus its value is greatly enhanced. Of Dr. Clarke's fitness for the work there can be no question, and that he has done it well is apparent to one who follows him through only a few paragraphs. We have not had time to examine the book with the thoroughness desired, but have seen enough to convince us that it is of great value as a help to the understanding of the gospel. Price \$2.00.

FLORIDA FOR TOURISTS, INVALIDS AND SETTLERS, containing practical information regarding climate, soil and production of cities, towns and people; the culture of the orange and other tropical fruits; farming and gardening; scenery and resorts; sports; routes of travel, etc. By George M. Barbour. With maps and illustrations. D. Appleton & Company, New York. Robert Clarke & Co., Cincinnati.

The character of the book is fully set forth by the title-page presented above. It remains to say only that the work seems to be written with candor and a desire to aid in the formation of a correct opinion as to the adaptation of Florida to the individual inquirer. Certainly there are inviting features in that remarkable State, and we are glad to learn about them from such a book as this. Every one contemplating removal, or even a trip to the land of oranges, ought to procure and carefully read this book.

UNDER THE DOG-STAR. From the Dog-Latin of Jock. For Boys and Girls. By Margaret Vandergrift, author of "Clover Beach." Porter & Coates, Philadelphia, Cincinnati: Robert Clarke & Co.

A dog is telling the things which he has seen and heard and felt in his "dog's life," and makes it appear decidedly enjoyable. "Jock" had on the whole a very good time of it. He was a "smart" dog, and not only appreciated kind treatment, but knew how to sympathize with all with whom he associated. He concluded that his was really the Dog-star, and that it is a good star for a dog to live under. The book is admirably adapted to the holiday season, and will make many a dog-lover happy with its stories and its pictures.

LIKE A GENTLEMAN. Lee & Shepard, Boston. Robert Clarke & Co., Cincinnati. Price \$1.00.

This book appears anonymously, but its brilliancy of style and earnestness of purpose augur for it a wide sale. It is certainly quite out of the ordinary run of stories. Not issued by an exclusively temperance publishing house, it is nevertheless a powerful plea for total abstinence, and proves that whatever speciousness of argument is used, "drinking like a gentleman" ends in anguish and disgrace; that abstaining "like a man" is the only safety for many exposed to the temptations of the "best society."

KEZZIE'S CORNER. By May F. McKean, author of "Agnes and Mattie" and "Florence Walton." Baptist Publication Society, Philadelphia.

This is a story of the life of a woman who, as a young girl, imagined herself destined for some exalted work, and who, placed in the midst of home cares and restricted influences, thought herself "unappreciated" and despised the trivial round of tasks beneath her, and so made herself and those of her household miserable. Only through severe discipline is she brought to see her work in its true light, and to find the "corner" where Christ bids her shine. We heartily commend the book as a help to those striving to live a Christian life. We are sure that nothing written by the author of this beautiful story will be unworthy a place in the family library.

MESSRS. D. LOTHROP & COMPANY, of Boston, announce two very interesting and valuable books, viz.: "Around the World Tour of Christian Missions," by Rev. W. F. Bainbridge, and "Round the World Letters," by Mrs. Lucy S. Bainbridge.

Mr. Bainbridge, formerly pastor of a Baptist church in Providence, R.I., with his wife, set out some three years ago to make a trip around the world. During the journey he visited every important Asiatic seaport, and paid visits to nearly all Baptist mission stations, enjoying favorable opportunities to see for himself what is doing and how it is done. His notes were made with care; frequent letters to home journals told much of what he saw and heard, and now he has prepared all in a volume of some 600 pages, with maps and illustrations, in which a vast number of people are to be deeply interested.

Mrs. Bainbridge also wrote letters to various papers, secular and religious, and has now gathered them into an entertaining volume. Mrs. Bainbridge is a native of Cleveland, O., her father, the late John Seaman, having been a constituent member of the First Baptist Church. She is also a niece of the late Dr. John Stevens, and her letters to the JOURNAL AND MESSENGER, years ago, during a tour in Egypt and Palestine, were highly appreciated by its readers. These letters have been made to act a part in the preparation of the new volume. We shall hail with pleasure the appearance of these books.

The following are among the contents of the December number of the *Homiletic Monthly*: Sermonic—"The Transient and the Permanent," by Llewellyn D. Bevan, D.D.; "The Training of Moses," by Canon Farrar; "Where the Money Goes," by J. O. Peck, D.D.; "The Pulpit a Light and Power," by W. H. Van Doren, D.D.; "The Path of Life," by J. Stanford Holme, D.D.; "The Withered Fig-Tree," by Joseph Parker, D.D.; "Hunger-Bitten," by Rev. C. H. Spurgeon; "On the Way to Emmaus," by Canon Liddon; "To Teachers—"The Instincts of Childhood," by Rev. W. E. Crafts. Besides the above, we have the following interesting papers: "Thoughts on Suggestive Themes," by Charles S. Robinson, D.D.; "Light on Important Texts," by Dr. Crosby; "American and Foreign Preachers," by Rev. E. P. Thwing. The Departments, "Preachers Examined," "Theological Miscellany," and "Sermonic Criticism," are more than usually full and interesting. There are many valuable hints to preachers and Bible students in this number. Price, single number, 25 cents; per year, \$2.50. I. K. Funk & Co., 10 and 12 Dey Street, New York.

THE JANUARY CENTURY, a large edition of which is on the press, will be delayed this month until the 23d. One of its novel features is to be a frontispiece printed in tint—a portrait of ex-President Thiers, accompanying an article by the Hon. Elihu B. Washburne, our former Minister to France. A full-page portrait of Queen Margaret, of Italy, is given in connection with an article on the making of Burano lace, for which the Princess Louise of England has made a sketch. The number also has another portrait of President Garfield (from an autotype by Edward Bierstadt, New York), which will accompany an anecdotal paper by Col. A. F. Hockwell, entitled "From Mentor to Elberon." The immediate friends of the late President regard this portrait as giving a somewhat different phase of the late President's character from that presented by the engraving by Cole in the December Century, and as revealing his affectionate qualities, while the latter was especially strong on the intellectual side of his nature. The autotype is also interesting as being the portrait Mrs. Garfield selected to send to Queen Victoria. The sale of the November and December Century still continues. A new edition of nine thousand of the latter number has just been issued.

THE POPULAR SCIENCE MONTHLY FOR DECEMBER, 1881.—The *Popular Science Monthly* for December gives in its twelve principal articles matter on as many different subjects of real value and living interest to every one who thinks as he reads. Lieutenant Francis Winslow has the first place, for the conclusion of his important paper on the "Deterioration of American Oyster-Beds." Dr. Felix Oswald, a bold and often too aggressive iconoclast, but whose views on physical education well deserve attention, exposes some "Popular Fallacies" in the care of children and in mistaken hygiene that are allowed to interfere with the development of a perfectly sound constitution. In "A Map Review," Mr. Frank D. Y. Carpenter, C. E., describes a map of Lake Tahoe, the work of the United States Engineer Bureau, as an illustration of the methods of map-making, peculiarly American, and adapted to our extensive territory, which have been developed in this country within the last quarter of a century. In "North America in the Ice Period," Professor Hitchcock, of Dartmouth College, presents a view of what has been ascertained concerning the extent and operation of the glacial ice-sheet on this continent. Mr. Stanley M. Ward relates "An Experiment in Science-Teaching." Professor Huxley's "Rise and Progress of Paleontology" is an historic review of the growth of a science which is mostly of this century, and has become one of the most important fields of investigation. Sir John Lubbock's "A Half-Century of Science" is concluded. Dr. Carpenter's "Disease-Germs" is a masterly exposition of a subject which is attracting and deserves more attention than any other bearing on human life and domestic economy. M. DeLauze's "Equality and Inequality in Sex" has attracted much newspaper attention abroad, and is here given for the first time in a translation from the French. A. Guichard's "Studies of Vortex-Rings," with its curious illustrations, leads the reader from the sight of clouds of tobacco smoke to the consideration of the way in which matter may be constituted and worlds formed. Dr. Morelli's "Catholicism, Protestantism and Suicide," reveals some curious facts concerning the relative distribution of suicides in the countries dominated by the two principal Christian religious systems. The portrait and biography are of Dr. Paul Broca, the anthropologist. The editor discusses "Further Lessons of the Yorktown Centennial," and "Our Policy respecting the Panama Canal." The "Popular Miscellany" and "Notes" contain brief notices of scientific facts and ideas, by no means to be despised because they are short.

New York: D. Appleton & Company. Fifty cents per number; \$5.00 per year.

ROBERT CLARKE & CO., Cincinnati, send us their Illustrated Catalogue of Christmas Books for 1881. It contains about 150 pages, with some of the finest pictures which have adorned the pages of the publications of the year. By its aid one can form a pretty good opinion as to what he wants—for Christmas, for instruction, for entertainment—and its cost.

N. TREBALS & SONS, of New York, send us their complete Theological Catalogue, embracing books in the various departments of Theological Literature, Exegetical, Historical, Doctrinal and Practical, classified and alphabetically arranged, to which is added Popular and Standard Works in General Literature. It will be sent to any address for 9 cents in postage stamps.

EDWARD EVERETT HALE opens the Holiday (Jan.) *Wide Awake* with a capital "Lend a Hand" story, under the title, "Asahel Sheafe's Christmas."

THE Holiday (Jan.) *Wide Awake* gives as frontispiece the Second Prize drawing of last spring's Prize Competition, the artist F. H. Lungen, the engraver W. B. Closson. It is called "Winter Birds," and is one of the most beautiful pictures ever executed in this country, both in design and engraving.

One of the many striking features of the Holiday *Wide Awake* is the group of seven poems by the young Vermont poet, Miss Wilkins, under the title of "Poems of Christmas-tide," with ten fine illustrations by F. H. Lungen, Mrs. Jessie Curtis Shepherd, F. S. Church, Miss Humphrey, &c., and engraved by Closson, Kilbourne, &c.

"Ginevra Alveretta's Merry Christmas," in the Holiday (Jan.) *Wide Awake*, is likely to prove a capital "reading" for entertainments where something thoroughly jolly is desired.

[Special (Mich.) Commercial.]

Our representative lately learned the following from Mr. Carl Siegmund, cor. Congress and Washington Streets: "My daughter suffered from Rheumatism to such an extent that it crippled her, rendering her unable to walk at all. We consulted many physicians, and used all kinds of medicines, but in vain. At last St. Jacob's Oil effected the happiest results. It cured my daughter."

Serial.

Mrs. Solomon Smith Looking On.

BY PANSY.

CHAPTER X.

"I SHOULD'N'T WONDER IF SHE WERE NEARER RIGHT THAN SOME OF US."

"Of course," said Mr. Jonas Smith, in a shorter tone than a gentleman should use toward an old lady, and added, while two of the young people indulged in their inevitable giggle: "How would people get to and from church in large cities, if the street cars didn't run?"

"Oh, then they only run them just about church time," said the old lady, in a relieved tone. "Well, I dunno but that's good plan. Why not, as well as for folks to get out their own horses, and a good deal better for them than hasn't any horses to get out? And do you considerable number of the drivers go in to church?"

Whereupon the laugh became general among the younger portion, somewhat to Mr. Jonas' discomfort, for he had a dim idea that part of it might belong to him.

"Not much they don't!" volunteered one of the young men. "Why, madam, Sunday is their busiest day; they don't have time even to eat their dinners like Christians, but much as cold bite as they drive along."

"But there isn't a meeting beginning all the time!" said Mrs. Smith, aghast. She was in thorough earnest; having fully believed that the cars were run solely for the accommodation of church-goers, there had been no covert sneer in her words.

"Meeting! No; that is the smallest part of their Sunday work; if they only took people to and from church, they could have half the day for whistling or sleeping; I'm inclined to think they would spend it that way; for they have to begin work early and quit late; but they put on a double line of cars on some of the routes for Sunday, and keep them going steadily from morning till night."

"And where do all the people go to?" "I don't know; everywhere; half of them go visiting, and some go to the park, if it is pleasant enough, and some go to distant parts of the town on errands that they haven't time for on other days; lots of people go house-hunting on Sunday; stare up at the houses that they think they would like, and mark them for next day's use; for that matter, hundreds of them get the keys and survey premises, without any scruples about it. Then a great army of hard-working people, boys and girls—factory hands, you know, and people of that class—ride for the pure fun of taking a ride, going some where, and having things a little different from other days; there are places enough to go to, and people enough to keep every carman as busy as a bee in a hive, that I know."

"Upon my word, Erskine," lisped one of the young ladies, "you would make a good lecturer on moral reform; I had no idea you felt so deeply on the Sabbath question!"

The young man flushed, and laughed lightly as he said: "You had no idea that I felt deeply on any subject, I presume; I am not surprised at that; but as to feeling, I am merely stating facts for Mrs. Smith's benefit; each person has a right to draw his own inferences."

"They are solemn facts," said Mrs. Smith, simply. "And shall honor him, not doing things his own way, nor finding them own pleasure! That's the direction; and it seems a great many people are paying no attention to it: though the mouth of the Lord hath spoken it! There's one plain thing, a Christian has no business on them cars on the Sabbath day."

Then one of the aristocratic aunts came to the front: "My dear madam, you are not used to argument, I take it; you ignore the important fact that these rude pleasure seekers, who as a rule belong to the lower classes, have nothing in common with us; and that because they choose to use the street cars for purposes of their own, is no reason why we, who are on our way to the house of God, should not use the same conveyance in the cause of worship."

But Mrs. Smith shook her head. "That won't do. 'Ye bring wrath on Israel by profaning the Sabbath'; that is what the Lord will have to say, one of these days, to them Christians that uphold such wrong-doing, and help along with their money. Besides, I reckon the folks who go to church don't go labeled, and the drivers and other lookers-on have no means of telling whether they are going to church or a visiting."

"That is of very little consequence," declared the aristocratic aunt. "What difference do you suppose it makes to me what people think? To his own master he standeth or falleth! That is Scripture, too, I believe."

And she sat back with a severely complacent smile, as if much gratified with herself for having vindicated her side, and produced a Bible verse to sustain her. "That's true," said Mrs. Smith, in no wise quenched. "That's true enough, so far as the judging of other folks is concerned; the Lord wants to do that himself, because he understands all that he does; but I guess it doesn't apply to folks not caring what other people think of 'em, because the same Lord told us to be careful about that: 'Let not your good be evil spoken of,' says he, and then he reminded us that we had got to be known by our fruits, and he says he set us here to be lights, so that folks who looked at us, and saw how we lived, would glorify him for it. I guess it makes a sight of difference what the street-car drivers think of us."

I guess like enough the Lord will ask us why we let our going to church on his day be evil spoken of, by using evil means to get there."

"I was not aware that I had pronounced the means evil," said the aristocratic aunt, and her voice was several degrees haughtier.

"Oh, well, that don't need any 'pronouncing' from human lips, it stands right over against the command, 'Remember the Sabbath day to keep it holy, not doing thine own ways, nor finding thine own pleasure.' Of course anybody can see that them poor street-car drivers and conductors ain't keeping the Sabbath-day holy; and they're doing their own ways, though like enough they don't see any other way to earn their bread; poor fellows, I suppose they ain't learned to turn the Lord; they don't have time to think about him. The trouble is when a Christian man or woman gets on them cars on the holy Sabbath day and rides a little while, they say to 'em: 'You car drivers ain't of no account; we've nothing to do with your souls; it is your business to take us to church; we're going to worship God; whether you have any chance to worship him or not, is nothing to us. Now, you see, the Lord said he made of one blood all the nations of the earth, and he told us to love our neighbors as well as we did ourselves, and he made it pretty plain that even them drivers are our neighbors, whether they are on their way to Jericho or somewhere else. There's no getting away from our duty to them.'"

I could not determine whether Erskine was really interested, or whether Mrs. Smith's quaint ways amused him and he wanted to draw her out by interposing an objection at this point.

"But, Mrs. Smith, the cars would run on Sabbath all the same, if none of the church people patronized them; not one-tenth part of their revenue comes from church-goers, I presume."

"That may all be true," said the old lady, with assured tone; "but don't you see, young man, 'To his own master he standeth or falleth'? The Lord isn't going to ask me why some people helped rob him of his day by making the cars take them a visiting on Sunday; them that go a visiting will have to tell him their own story and answer for their doings as best they can; whatever they say won't alter the fact that he will say to me: 'Mrs. Solomon Smith, why did you help them poor fellows out of heaven, by putting in your example to help them break my laws? Didn't you know that to obey was better than sacrifice?'"

It was worthy of thought that, quaint and strange as this way of putting it was, something in the tone, or the words, or the influence of the Spirit whose breathings they were, hushed the group around the breakfast-table into decorous attention.

The questioner seemed satisfied; at least he pursued that portion of the subject no farther; but after a moment of silence asked:

"But what would you have people do? The fact remains that a great many, ladies at least, can not get to church at all, unless they ride on the cars. Do you think it would be right for them to habitually stay at home from church, when the street cars pass their door every five minutes? Seems to me I have heard a Bible verse about 'straining at a gnat and swallowing a camel'; wouldn't that apply?"

Mrs. Smith laid down her knife and fork, and fixed penetrative gray eyes on the young man's face as she said:

"Suppose I hadn't a pair of shoes to my name, and suppose the Lord knew that I hadn't no way of earning any, and that I couldn't, no way that I could fix it, go to church without 'em, which do you suppose he would tell me to do, stay at home or steal your shoes and go?"

In the midst of the general laugh which this sentence provoked, she added:

"You see I believe that the folks who can't get to church on Sunday, without helping somebody to break the Sabbath, and can't find any other place to live, near by to a church, better tell the Lord all about it, and ask him what to do; seeing there's them two bars of his, that of course it ain't right to break down, 'Remember the Sabbath day to keep it holy,' and 'To obey is better than sacrifice.' I don't believe he looks upon his commandments as no bigger than gnats."

Even then, one of the sillier misses was not quenched, but had a tart question to put:

"Mrs. Smith, when you lived on that farm you were telling us about the other day, didn't you ride to church? For my part, I can't see the distinction between car horses and farm horses."

"Yes," said Mrs. Smith, taking a swallow of tea from her saucer. "I rode to church every Sunday of my life. We got up early and did the necessary work and tended to the critters. We gave them a better breakfast than usual, because it was the Sabbath, and packed our dinner in the basket, to eat at noon, and filled the foot-stove with coals, and started; and when we got to the little white meeting-house, Solomon would drive into one of the sheds and tie the horses; and at noon he would get out their bag of oats, and set them to eating their Sunday dinner, and there they would stand and rest and eat. They always had an extra mess of oats, and if they didn't know it was Sunday, it wasn't because they didn't have a day of rest; other days they worked from sunrise to sunset, stepping spry, but Sunday it was only to take us to the Corners and back again; and neither Solomon nor I ever had to stay away from church on their account. Did you say, dear, that he didn't see no difference between that riding on the street cars?"

If the "dear" really hadn't seen the difference, she saw it now, and had wit enough to join in the laugh that followed at her expense.

Altogether, Laura was satisfied. Her old friend had come off in flying colors; whether or not her arguments were unanswerable, certainly no one had answered them.

"She is sharp," said Erskine, as we left the table, and he lingered beside Lida and her mother. "She is just as sharp as steel. It is fun to talk with her, but a fellow has to keep all his wits at work, and then get worsted. I shouldn't wonder if she were nearer right than some of us, too."

The most complacent listener at the breakfast table had been Mrs. Jonas Smith. I could but watch the satisfied expression of her face, and wonder a little over the kind way in which she declared that she believed in people following out their convictions of right, whether others agreed with them or not.

"Bible verses seem to be our chief bluff of far here this morning," she said with a pleasant laugh; "I remember one that pleasant Solomon was fond of quoting when he was a young man: 'To him that knoweth to do good, and doeth it not, to him it is sin.' I suppose it applies equally to those who think things are wrong, and then do them. I, for one, respect Maria's scruples. She is not used to the lawless ways of a great city, and can not be expected to approve of them."

Whether Mrs. Solomon Smith was to be expected to approve of Sabbath-breaking, after she became used to it, did not quite appear.

When we reached the parlors the reason for her tolerance came to the surface: "You must take possession of the back parlor this morning, Maria. It will be deserted, and you can have a nice, cosy time all by yourself. Harris, move the large, green chair from the front parlor over here by the register—the morning is unusually cold. I don't know whether there are any books down here that you will care to read, but Lida shall bring you a number from the library, and you can select for yourself."

The picture must have looked inviting; Mrs. Solomon Smith was fond of reading. She turned beaming eyes on her sister-in-law, but answered without hesitation: "I don't believe I shall have any time this morning. I've got a little bit of fixing to do, and it must be most time to start for church."

"Oh!"—If you have studied inattention very much, you will be able to imagine how much that "oh" expressed, without my trying to tell you. "I did not suppose you would go to church this morning, after all I have heard. You would have to ride in the street cars, you know."

"Bless your heart! No, I wouldn't; Jonas said it wasn't more than five minutes' ride in the cars, and I can walk as far as that would be without any trouble. Oh, I shall go to church; a nice, bright morning like this, and me feeling usually well and strong, I couldn't think of staying away! Besides, I've got a sermon to hear to-day; he is uncommon fond of good, solid preaching."

The easy chair and the cosy corner and the tempting books were of no avail; the strong-headed old lady came down stairs, presently, shod in Arctic rubbers, which made her feet look nearly as large again as usual, her long, dark-green camel cloak securely buttoned from throat to feet, her neat, black velvet bonnet, of a pattern that might almost have dated back into her youth, and a strong, cotton umbrella to serve in lieu of a cane. She was still early, so none of the street car party were visible. Several loungers who had chosen not to go to church at all, stood in parlor and hall, ready for any amusement that offered. Laura, in her handsome winter suit of velvet and silk, looked like a young princess beside her old friend. We had had but little talk to gether since breakfast.

"Mamma," she said, with the little ring of determination which girls at nineteen like to put into their voices, "I am going to walk to church with Auntie Smith."

"Are you?" I said, quietly; "then there will be three of us."

She came and wound both arms about me, in a caressing way that she had, as she said:

"You dear mamma, you always do such nice things! And you do them so quietly, without any of the high pressure that I have to get up. I wish I could be more like you. Mamma, I was afraid you would go in the car; and after all that had been said, I could not endure to have you!"

"Thank you, daughter," I said, and I could not help laughing a little. The town in which we live does not boast of street cars, and it so happens that the question of Sabbath-riding had never come up before her.

"I had not the slightest idea of riding to church. Your father and I settled that matter long ago, as inconsistent for us, at least; and you know that even Mrs. Jonas Smith's decision was: 'To him that knoweth to do good, and doeth it not, to him it is sin.'"

"Mamma, why didn't you join in the discussion?"

"My dear, did you think our old friend stood in special need of help?"

She laughed brightly and said no more. Then we went down stairs to wait for our old lady.

CHRISTMAS-TIDE.

Brighter than the morning ray,
Sweeter than the lark's first strain,
Comes the blessed Christmas Day
To our hearts and homes again.

Come to homes, with faces bright,
Joyous greetings, welcome sweet;
And with a pure delight
For the holy season meet.

Come to hearts, and makes them sing,
Even in the winter drear,
For the love of Christ their King,
Who was born, and sojourned here.

But how many homes are sad!
And how many hearts are cold;
Gracious Savior, make them glad,
All thy love to them unfold.

Can be had by every lady who will use Parker's Ginger Tonic. Regarding the internal organs and purifying the blood, it quickly removes pimples and gives a healthy bloom to the cheek. Read about it in another column.

A Smooth complexion.

Can be had by every lady who will use Parker's Ginger Tonic. Regarding the internal organs and purifying the blood, it quickly removes pimples and gives a healthy bloom to the cheek. Read about it in another column.

Altogether, Laura was satisfied. Her old friend had come off in flying colors; whether or not her arguments were unanswerable, certainly no one had answered them.

"She is sharp," said Erskine, as we left the table, and he lingered beside Lida and her mother. "She is just as sharp as steel. It is fun to talk with her, but a fellow has to keep all his wits at work, and then get worsted. I shouldn't wonder if she were nearer right than some of us, too."

The most complacent listener at the breakfast table had been Mrs. Jonas Smith. I could but watch the satisfied expression of her face, and wonder a little over the kind way in which she declared that she believed in people following out their convictions of right, whether others agreed with them or not.

"Bible verses seem to be our chief bluff of far here this morning," she said with a pleasant laugh; "I remember one that pleasant Solomon was fond of quoting when he was a young man: 'To him that knoweth to do good, and doeth it not, to him it is sin.' I suppose it applies equally to those who think things are wrong, and then do them. I, for one, respect Maria's scruples. She is not used to the lawless ways of a great city, and can not be expected to approve of them."

Whether Mrs. Solomon Smith was to be expected to approve of Sabbath-breaking, after she became used to it, did not quite appear.

When we reached the parlors the reason for her tolerance came to the surface: "You must take possession of the back parlor this morning, Maria. It will be deserted, and you can have a nice, cosy time all by yourself. Harris, move the large, green chair from the front parlor over here by the register—the morning is unusually cold. I don't know whether there are any books down here that you will care to read, but Lida shall bring you a number from the library, and you can select for yourself."

The picture must have looked inviting; Mrs. Solomon Smith was fond of reading. She turned beaming eyes on her sister-in-law, but answered without hesitation: "I don't believe I shall have any time this morning. I've got a little bit of fixing to do, and it must be most time to start for church."

"Oh!"—If you have studied inattention very much, you will be able to imagine how much that "oh" expressed, without my trying to tell you. "I did not suppose you would go to church this morning, after all I have heard. You would have to ride in the street cars, you know."

"Bless your heart! No, I wouldn't; Jonas said it wasn't more than five minutes' ride in the cars, and I can walk as far as that would be without any trouble. Oh, I shall go to church; a nice, bright morning like this, and me feeling usually well and strong, I couldn't think of staying away! Besides, I've got a sermon to hear to-day; he is uncommon fond of good, solid preaching."

The easy chair and the cosy corner and the tempting books were of no avail; the strong-headed old lady came down stairs, presently, shod in Arctic rubbers, which made her feet look nearly as large again as usual, her long, dark-green camel cloak securely buttoned from throat to feet, her neat, black velvet bonnet, of a pattern that might almost have dated back into her youth, and a strong, cotton umbrella to serve in lieu of a cane. She was still early, so none of the street car party were visible. Several loungers who had chosen not to go to church at all, stood in parlor and hall, ready for any amusement that offered. Laura, in her handsome winter suit of velvet and silk, looked like a young princess beside her old friend. We had had but little talk to gether since breakfast.

"Mamma," she said, with the little ring of determination which girls at nineteen like to put into their voices, "I am going to walk to church with Auntie Smith."

"Are you?" I said, quietly; "then there will be three of us."

She came and wound both arms about me, in a caressing way that she had, as she said:

"You dear mamma, you always do such nice things! And you do them so quietly, without any of the high pressure that I have to get up. I wish I could be more like you. Mamma, I was afraid you would go in the car; and after all that had been said, I could not endure to have you!"

"Thank you, daughter," I said, and I could not help laughing a little. The town in which we live does not boast of street cars, and it so happens that the question of Sabbath-riding had never come up before her.

"I had not the slightest idea of riding to church. Your father and I settled that matter long ago, as inconsistent for us, at least; and you know that even Mrs. Jonas Smith's decision was: 'To him that knoweth to do good, and doeth it not, to him it is sin.'"

"Mamma, why didn't you join in the discussion?"

"My dear, did you think our old friend stood in special need of help?"

She laughed brightly and said no more. Then we went down stairs to wait for our old lady.

CHRISTMAS-TIDE.

Brighter than the morning ray,
Sweeter than the lark's first strain,
Comes the blessed Christmas Day
To our hearts and homes again.

Come to homes, with faces bright,
Joyous greetings, welcome sweet;
And with a pure delight
For the holy season meet.

KRIS KRINGLE'S SONG.

BY FRANCES A. CONANT.

Kris Kringle glides o'er the roof to-night,
In his reindeer sled so gay and light;
To all good children gifts he brings,
While to evil children this song he sings:

I'd rather be myself to-night
Than any monarch grand;
My praises echo far and wide,
In every clime and land.

I've come from lands beyond the sea,
From cottage and from hall;
Where'er the children's stockings hung,
I've filled them one and all.

The little ones watch to see me,
And up the chimney peep;
But I never fill the stockings
Until they're fast asleep.

I scatter gifts through all the world,
And then I vanish quite,
And no one cares at all for me
Until next Christmas night.

BATTLE CREEK, Mich., Jan. 31, 1879.
GENTLEMEN—Having been afflicted for a number of years with indigestion and general debility, by the advice of my doctor I used Hop Bitters, and must say they afforded me almost instant relief. I am glad to be able to testify in their behalf.

THOS. G. KNOX.

Farm and Garden.

Codfish an Economical Food.

The nutritive value of dried codfish is remarkable, and it deserves special attention, 100 pounds of it supplying as much nutriment as 341 pounds of beef. It is cheap and abundant everywhere, because very portable, and easily kept. It yields labor-sustaining aliment from one-third down to one-ninth of the cost of beef in different sections of the country. It is easily digested, and if properly freshened and cooked, it can be made palatable and acceptable to a very large class needing to practice economy.

Cooking by Electricity.

Of the many curious things certain to be seen at the forthcoming exhibition of electricity at Paris, not the least remarkable will be the electrical cooking range of M. Salignac. That ingenious gentleman is going to fit up his apparatus in the grill room of the restaurant, and intends to furnish a great variety of meats which have been cooked by heat generated from the electric current. At the last Paris exhibition, M. Mouchot roasted mutton in condensed sunshine, and literally turned his spit on the hearth of the sun; but an enthusiastic admirer might say that M. Salignac had far surpassed this in broiling steaks by lightning and warming coffee with the anarora borealis. As a matter of fact the electric current is as well fitted to produce heat as it is to produce light, and just as electricity will, in all probability, be made to yield the principal artificial light of the future, so will it doubtless be applied to household heating.

The same machines which light the houses may yet heat and cook by day, besides performing other duties, such as driving a coffee mill or a sewing machine.—Exchange.

At this season of the year there are many days when but little work can be done in the field, yet an inclement day can well be utilized by looking after the farm tools, carts, wagons and the various implements required upon the farm. A coat of paint applied to the wood-work would preserve it for a great many years, and the paint applied to the iron-work would greatly preserve it, but in this case the bearings should not be painted. A coating of hard oil would, however, be found of good service; the bearings would be preserved from rust, and when the machine was brought into use in spring or summer it would run much easier than if allowed to rust all winter. In case paint is thought to be too expensive, petroleum is as good a preservative, though appearance is sacrificed in its use. On a clear day in winter the shingles of buildings might have a coat of whitewash, which would preserve them many years, and though it might not render them fire-proof, yet it makes them less liable to take fire.

"Bisulphide of carbon against subterranean insects, like the squash-borer." Make a hole in the ground close beside the affected plant, as deep as the insects are working, and pour into it a half a teaspoonful of the liquid. Then, by use of the foot, fill the hole with earth, and pack the earth by stepping on it. This substance is not very expensive, and were it not for its explosive nature, it could be recommended as one of our most faultless insecticides. Its use, however, in careful hands, is entirely safe.—N. Y. Tribune.

Mr. Daniel W. Guernsey, Poughkeepsie, N. Y., says: "The longer I live the more am I convinced that the cultivation of land is the eternal and substantial way—the God-given way—for us to obtain a living and keep health of both mind and body—also morals."

An Illinois farmer began business in 1861 on land from which he could get only twenty-five to thirty bushels of corn per acre and other crops equally poor. The same soil during the past five or six years has yielded per acre from fifty to eighty-five bushels of corn, and yet he has bought no commercial fertilizer, and his supply of stable manure has from the first only sufficed for the garden and potato patch. His mainstay has been clover, and by its use, he tells the *Prairie Farmer*, "the land has been growing better instead of worse."

[Pittsburg Commercial Gazette.]

The Rev. Bishop Gilmore, Cleveland, Ohio; Chas. S. Strickland, Erie, Pa.; Roylston Street, Boston, Mass.; Capt. Paul Boyton, the World (known swimmer); Prof. C. O. Duple, Manager Chicago Gymnasium, Chicago, Ill.; Wm. H. Waring, Esq., Asst. General Superintendent, New York Post-office; Hon. Thomas J. James, Postmaster, New York; Stacey Hill, Esq., Mr. Auburn Inland Plane Railroad, Cincinnati, Ohio, are among the myriads who have experienced the beneficial effects of that most remarkable remedy, St. Jacob's Oil, and who have testified to its efficacy in unqualified terms.

THE NEW YORK, PENNSYLVANIA & OHIO RAILROAD.

(Formerly A. & G. W. R. R.)

NEW YORK ALBANY, CINCINNATI & BOSTON.

And other Eastern Points WITHOUT CHANGE OF CARS.

A line of new and magnificent Pullman Palace Coaches, specially constructed for this route, will be put in service on the Cincinnati and Boston, and Albany and New York routes.

The Noon Express leaves Cincinnati daily except Sunday, at 1:00 P. M. with Pullman Palace Coaches and regular Day Cars through to New York.

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THE NEW YORK, PENNSYLVANIA & OHIO RAILROAD.

Is the best equipped and most comfortable Route to the East. The magnificent Sleeping Coaches of this line are unsurpassed in the world for the elegance of their appointments, and the comfort with which a journey can be taken in one of them.

The Great Through Route!

No change of cars to New York, Albany, Saratoga, Boston and the East with Pullman Palace Sleeping Cars running through to all points South.

No Omnibus Transfers or Ferries. BAGGAGE CHECKED THROUGH.

Through Tickets can be procured at Day Ticket Office, Cor. Lincoln and Washington Streets, and at Union Depot, Indianapolis, and at all Railroad Offices North.

For tickets at lowest rates, and further information, please call at the general office.

No. 44 West Fourth Street, Cincinnati, Ohio.

W. B. SHATTUCK, Gen'l Passenger Agt., Cincinnati, O.

W. B. SHATTUCK, Gen'l Passenger Agt., Cincinnati, O.

hop bitters THE PUREST AND BEST

Medicine ever made, THEY ARE COMPOUNDED FROM Hops, Buchu, Mandrake and Dandelion

"The Oldest, Best, Most Renowned, and Valuable Medicines in the World." All other bitters being the greatest 'Liver Regulator, BLOOD PURIFIER and life and health restoring agent on earth.'

They Give New Life and Vigor to the Aged and I thirm.

"To Clergymen, Lawyers, Literary Men, Ladies, and all those whose sedentary employments cause irregularities of the Blood, Stomach, Bowels, or Kidneys, or who require an Appetizer, Tonic, and mild stimulant, these Bitters are invaluable, being highly nutritive, tonic and stimulating, without intoxicating."

"No matter what your feelings or symptoms are, or what the disease or ailment is, use Hop Bitters. Don't wait until you are sick, but if you feel tired or nervous, use Hop Bitters at once. It may save your life. Many have been saved by so doing at a trifling cost."

Ask your Druggist or Physician. "Do not suffer for yourself or let your friends suffer, but use and urge them to use Hop Bitters."

"Remember, Hop Bitters is not a 'drugged, drunken nostrum,' but the 'purest and best medicine ever made, and no person or family should be without it.'"

SOLE IMPORT.

THE ONLY MEDICINE

IN EITHER LIQUID OR DRY FORM That Acts at the same time on THE LIVER, THE BOWELS, AND THE KIDNEYS.

WHY ARE WE SICK?

"Because we allow these great organs to become clogged or torpid, and poisonous humors are therefore poured into the blood that stagnate and actuate naturally."

KIDNEY WORT

WILL SURELY CURE

KIDNEY DISEASES, LIVER COMPLAINTS, PILES, CONSTIPATION, URINARY AFFECTIONS, GRAVEL, CALCULI, AND NERVOUS DISORDERS, by causing free action of these organs and restoring their power to throw off disease.

Why suffer Billious pains and aches? Why tormented with Piles, Constipation? Why frightened over disordered Kidneys? Why endure nervous or sick headaches? THE KIDNEY-WORT restores health.

Journal and Messenger.

WEDNESDAY, DEC. 21, 1881

Geo. W. Lasher, Editor.
W. N. Wether, Editor.
K. W. Brinton, General Representative.
W. E. Powell, Manager for West Virginia.

CINCINNATI OFFICE, 175 Elm Street.
INDIANAPOLIS OFFICE, with Bowen
Stewart & Co., Bookellers, 11 West
Washington Street.

WEST VIRGINIA OFFICE, Address Rev.
W. E. Powell, with Dave D. Johnson,
Stephenson's Building, No. 31 Julian.

The custom of celebrating December 25 as the birthday of our Lord, which now prevails throughout the civilized world, had its origin at a very early day—the character of the observance depending upon the age and country. There can never be any certainty as to the real date of that important event, as wise men in every century since have differed widely. In the fifth century, however, the 25th of December was selected by general consent as the day. Whether this was for the purpose of supplanting heathen festivals held at that season of the year, by way of a compromise, or because of strong traditional evidence, can not now be determined. We do know that Christ was born and that he fulfilled his mission and has risen again. The true date of birth is more important to the Roman Catholics, the Greeks and the Armenians, who have for centuries observed it as a holy day, holding religious services commemorative of the nativity. In Protestant countries Christmas has been observed as a holiday, too often given up to feasting and revelry. In America it is treated as a festival occasion and is joyfully welcomed as a time for giving and receiving presents. It is pre-eminently a children's day, although children of a larger growth enter into and greatly enjoy it.

It is greatly to be deplored that, in almost every instance of a reform movement, a class of extremists and would-be "leaders" is found rushing to the front and attempting to make use of those who sustain and foster the one cause for the advancement of some other in which there can be no agreement. By this means injury is done to the more popular and the more hopeful cause, all on account of the selfishness of the few who are allowed to act as leaders. These remarks are especially applicable to the case of the National Prohibition Alliance, which puts forth in its declaration of principles, not simply antagonism to the liquor interests of the country, but combines with it Woman Suffrage, thus compelling every one who would aid in the one work, which commands itself to so many citizens, also to aid in the other, which very many do not approve; and who ever does not join in the clamor for Woman Suffrage must be written down and talked down as a friend of the rum interest. This is an evil which we have seen under the sun, and we greatly deprecate it.

ANOTHER great miracle is announced as having occurred at Knock, the scene of so many wonderful works. The Nun of Kenmare, who has been for some time bedridden, was recently carried to Knock, and to the astonishment of all beholders arose from her couch and knelt to receive the "bread of eternal life." Her power of standing and kneeling, says the *Catholic Telegraph*, had come back to her in a supreme moment, and her limbs, which had formerly been unequal in their office, were, in the providence of God, restored to use.

But the remarkable thing about it is, that though all this is announced as true beyond a peradventure, yet the authorities of the Church are to pronounce upon it, and to tell the people whether they are to believe it or not. The Archbishop of Tuam has been appealed to, and he is taking time to decide the question, and, until his decision is rendered, "Catholics are free to believe or not believe," but when the Church has spoken, to refuse to believe is a damnable heresy. Of course the Church will decide in favor of the miracle, and of the convent that is to be erected on the spot.

It is doubtless Rev. Dr. Hiscox, who was present at the General Association at Parkersburg, who writes in the *Watch-Tower*, or an appreciative paragraph on the work doing and the means employed in West Virginia, as follows:

One of the most hopeful signs of promise for the future of our cause in West Virginia, as manifested in their late meetings, was the intelligence and devotion of the ministers and laymen in attendance. The average of ability on the part of the pastors is certainly very high, and considering the difficulties which they have to overcome, their success has been marked. It is manifest, however—and here is, perhaps, the most serious obstacle to the rapid progress of the churches—that the pastors are not adequately supported. The churches do not—perhaps can not—pay sufficient salaries to maintain them comfortably. They will be constantly liable to lose many of their best men. Our most worthy and wide-awake contemporary, the *JOURNAL AND MESSENGER*, which has a large circulation among the churches, is doing an important and salutary work in the education and stimulation of the people to Christian and Denominational development.

RESPECTS TO DR. THRESHER.

The article by our aged and honored father, Dr. Thresher, on "The Church that was at Antioch," will no doubt receive careful attention, and in view of the allusion made to editorial paragraphs incidentally published in the *JOURNAL AND MESSENGER*, it would be disrespectful for us to keep silence now. Yet in what we have to say we desire to be understood as exercising the highest deference to the opinion and argument of one who has spent so many years, and so fruitful, in the service of the Lord Jesus. We wish it to be distinctly understood, also, that we have no new theory to advance, and advocate no material change in the methods pursued by our Baptist brotherhood in the work of inducting men into the ministry. In our view, the practice of our denomination is, on the whole, more consistent with the word of God than is the theory of most of our writers on the subject; and our greatest regret is that our practice and their theory are so diverse.

What we claim, then, and what we tried to express in the paragraph referred to by Dr. Thresher, is, that it can not be shown from the record that any church, as such, ever ordained any man to the ministry—understanding by ordination a setting apart to the general work by prayer and the laying on of hands. We said that the only case cited by those who argue for such a practice on the part of the apostolic churches, is that of Saul and Barnabas at Antioch (Acts xiii.), and we claimed that, in that instance, it is distinctly said, not that the church prayed and laid its hands upon the two brethren, but that "certain prophets and teachers," viz: Lucius and Simeon and Manaen, were they who are said to have done it.

It must be understood that the word *ecclesia*—church—is in the singular number, and we think there is no instance in the New Testament where the word *ecclesia* in the singular has a verb, a pronoun or an adjective in the plural referring to it. In order to show that the church was called to separate Barnabas and Saul, it should have been said, While it fasted and prayed, the Holy Ghost said to it, Separate me Barnabas and Saul; and when it had fasted and prayed and laid its hands on them it sent them away. But that is just what is not said; but, on the other hand, mention is made of these men of whom we know little or nothing besides, and who are named expressly to designate them as they who received the command, and who laid their hands on the other two of the five "prophets and teachers." It is the only time that the names of the three men are certainly mentioned, and there is no reason for naming them but to indicate that they are referred to as praying and laying their hands upon the two brethren. Dr. Thresher violates a very important grammatical principle when he says, "The historical record of this church, as we have seen, from its origin up to the period of their sending forth Barnabas and Saul," etc. If he can refer to church as they, in the last part of the above quotation, he certainly ought to do so in the first part, and not say "this church," etc. "their."

It is because we believe that the Holy Spirit directed the pen of the writer and did not allow him to use a plural pronoun, when referring to a noun in the singular, that we say it is not proven beyond a peradventure that the church rather than the three brethren ordained Barnabas and Saul.

What Dr. Thresher says about Barnabas having been sent by the church at Antioch to seek for and bring Saul to Antioch would appear very well, though having nothing to do with the argument, provided there were a single word to indicate it; but if it is guessing what might have been said that is in order, instead of interpreting and applying the rules of language to what is said, why, there is plenty of room for any of us. "Common sense" is, indeed, quite important in the interpretation of Scripture, but it can never take the place of Scripture, nor establish important facts upon which the Scripture is silent, especially when such guesses are to be made the basis of an argument. We dare not pursue such a course as does our honored father in this filling up the record which the Holy Spirit has given us. We can not, therefore, agree with him when he says, "And they sent Barnabas to seek for Saul," etc. That, in our view, is all guess-work, though, no doubt, it appears very reasonable to Dr. Thresher. Again, we can not agree with him when he says, "Saul was divinely and miraculously appointed, but we have no evidence that Barnabas was thus appointed," viz: "to bear the name of Jesus before the Gentiles." It seems to us that, at the time referred to, Barnabas was as much called as was Saul. We might, if guessing were in order, and the silence of Scripture were an argument for a fact, guess that Barnabas

had an experience not recorded in the Scripture, and that he had received as loud a call as had Saul. At all events, we do know that he was in the work before Saul was. But we here have the declaration that Barnabas was as truly called to do missionary work among the Gentiles as Saul was. And he went about it with the same alacrity, and did not cease it even when separated from Saul. We may guess that he did a good deal of work not recorded in Acts, as did Peter and John and others. But we must not prolong this discussion. We must close, as we began, by saying that we have the highest respect for the opinion of our esteemed and honored father, that we differ from him with great reluctance, agreeing with him in the declaration, "Certain it is that Baptist Churches follow very exactly the example of the church at Antioch in sending missionaries to the heathen."

LOOK OUT FOR IT.

While looking over McGuffey's Revised New Fifth Reader, I noticed, on page 127, the following sentence, viz: "Kate, did you notice that our washerwoman, after doing a hard day's washing, set up all night to make her first baby a nice dress to be baptized in?" I may not have used the identical words in my quotation, but I have given the substance. Is it right for the State Board of Education to palm off such denominational peddlings on our common schools? Is it not contrary to Common School Law? I would like for you to give the subject a consideration in your doctrinal reflector, the *JOURNAL AND MESSENGER*. Because the peddlers can't find baptism in the New Testament, shall they be allowed to put it into our common school books? We are Baptists, and as such are opposed to any denomination whatever, the Baptists not excepted, teaching its doctrines or having them taught in any State-paying school. Let us hear from the J. and M., if you please.

NEWTONVILLE, Ind., Nov. 1881.
Not having the School Law at hand, and finding no relief by questioning the lawyers, we will go back to general principles and say that any attempt to foist denominationalism upon the Public Schools, by neglect, to permit it to be done, is contrary to the cardinal principle of non-interference by the State in religious matters.

We have referred to the reading book named and find the passage to be as quoted, and more than that, we find the entire lesson to be of a very low order of literary merit. Its selection is in bad taste every way; it is full of ungrammatical provincialisms, and is evidently the production of an inferior writer, sounding much like that of a school girl. We respectfully suggest to the publishers that they at once expunge the whole thing, and henceforth see to it that such trash does not disfigure the pages of their books. And we suggest as well to trustees and school boards that they exercise more care in the selection of text-books, and do not make changes in books simply because some publisher offers to give new ones in place of old ones, or offers some special benefit to a teacher who will bring about a change in favor of the particular book.

CHORDS AND DISCORDS.

We have long understood it to be the view of Romanists, and the position held by the authorities in the Church, that, while outside of the Church one can not be saved, yet all who have been baptized, or even sprinkled, in the name of the Trinity, are virtually in the Church, even though they may not so regard themselves. For this reason, and on this ground, several Romanist papers have expressed confidence in the salvation of the late President Garfield—"he had at least been baptized."

The *Illustrated Christian Weekly* quotes the *Catholic Mirror* as saying, that "it is not essential for salvation that a man be visibly connected with the Catholic Church," but on the other hand—

"Possibly the large majority of them (Protestants) are not intelligently, willfully, criminally Protestant, for as they do not know the doctrines of the Church they can not reasonably, and consequently guiltily, protest against them. That some of them may be blameworthy for this darkness of theirs, we do not doubt; but it is not for us to decide the extent of their delinquency in individual instances. But take the case of a sincere Presbyterian, who has been baptized, who has been brought up in that denomination, who conscientiously believes he is right, and does his duty according to his lights, who avoids mortal sin, or having fallen, sincerely repents for the love of God, who is determined to follow the truth at all hazards, he is a Catholic without knowing it; he belongs to what theologians call the soul of the Church, and dying as he lives, in a state of grace, will secure his crown. He will be saved, not because of his Presbyterianism, but because of his unconscious Catholicism."

The Roman Church has always been held up to the admiration of the simple, in that there is no discord in her teachings, there being among all her teachers a perfect harmony and an all-authoritative consensus of faith. But just here comes a Catechism of Roman doctrine, which, as quoted by the *Western Recorder*, seems, at least to the "dull," "stupid," "ignorant Protestant" (which is he, Mr. "Catholic Telegraph"), a very different doctrine. It says:

Q. Since the Roman Catholic Church alone is the true Church of Jesus Christ, can any one who dies outside of the Church be saved?
A. He can not.
Q. Who are out of the pale of the Roman Catholic Church?
A. All unbaptized persons, unbelievers, apostates, excommunicated persons, and all heretics.
Q. Who, then, is a heretic?
A. A baptized person who chooses among the doctrines proposed to him by the Roman Catholic Church, to accept

such doctrines as please him, and to reject the rest.

- * * * * *
- Q. Are there any other reasons to show that heretics, or Protestants who die out of the Roman Catholic Church, are not saved?
- A. There are several. They can not be saved, because—
1. They have no divine faith.
2. They make a liar of Jesus Christ, of the Holy Ghost, and of the apostles.
3. They have no faith in Christ.
4. They fell away from the true Church of Christ.
5. They are too proud to submit to the Pope, the Vicar of Christ.
6. They can not obtain any good works whereby they can obtain heaven.
7. They do not receive the body and blood of Christ.
8. They die in their sins.
9. They ridicule and blaspheme the Mother of God and his saints.
10. They slander the spouse of Jesus Christ—the Catholic Church.

Of course, the acute dialectician in the Roman Church may say that the Protestant whose salvation is contemplated in the extract from the *Mirror* is the ignorant and simple-hearted—one who does not know the doctrines of the Roman Church, and therefore can not be said to reject them; a Protestant by force of circumstances rather than willfully. But that shield will hardly answer for a man like President Garfield, nor for ninety-nine one-hundredths of the Protestants of this country, and therefore the talk of the *Mirror* is mere hair-splitting, having no practical value as bearing upon the great question of salvation. Still, it is interesting to notice that the catechism takes pains not to convey the impression that any Protestant can be saved. The unsophisticated child of Romanism believes that to leave his Church is to incur eternal and unchangeable wrath.

We hear from Greenville that the fall term of the University closes on the 21st (to-day) with the usual examinations. The attendance has been well sustained during the time, and though there have been many cases of temporary illness, none of a serious nature have occurred, and the interest in all departments has been well sustained. The greatest harmony has prevailed and the occasions for the exercise of discipline have been few. Mr. Roney, the new instructor, has fully justified the expectations of his friends and the others are too well known to need commendation.

Some of our readers have missed, of late the *Market Reports*, which formerly appeared with great regularity on the eighth page. The omission was due to the fact that Mr. Charles Brown, who formerly made them out for us, felt obliged to give it up, and we could find no equally responsible house willing to undertake it. It is a very important work, and requires great care. We are glad to know, from frequent complaints since they ceased to appear, that these reports were demanded and appreciated; and we have now to announce that we have made arrangements to resume the publication, and that great care will be exercised in the correction of the report at the latest hour before we go to press, on Tuesday of each week. We have selected out for reporting such things as it seems to us our readers are most largely interested in, giving special prominence to country produce, thus enabling our friends to know the prevailing prices of the principal products of their farms from week to week. Those who want to know the prices of whisky and tobacco must look for them in some other paper.

Dr. "J. A. C." (J. A. Chambliss), of the *Baptist Courier*, S. C., we are glad to see in the last issue of that paper, denies that the *Courier* is in accord with Dr. Toy in his present "advanced" position on the inspiration of the Bible and the authenticity of certain books. It regards Dr. Toy very highly as a scholar, but declares its unwillingness to follow him without more light, or better reasons than he has thus far given. We sincerely trust that this declaration on the part of Dr. Chambliss and the consequent attitude of the *Courier* will have the effect of causing many of the younger ministers in South Carolina and elsewhere to review their position, and of leading them back to the only true and safe position that the Bible entire is the word of God to man.

REV. A. B. CABINISS, "Field Editor" of the *Western Recorder*, who has always lived in the South, and who has occasion to travel a good deal, especially in Kentucky, is and therefore well qualified to speak with regard to the progress of the South since the war, in a recent number of that paper, writes as follows:

In a recent article we stated that it was customary for us to say, "Providence seemed to be against us in the late war; but experience had since taught us that Providence was for us and not against us," we "blindedly thought." Now for the facts: In 1860, year before the war, with slaves, we made 3,320,086 bales of cotton; in 1870, five years after, slaves freed, we made 4,352,317 bales of cotton; in 1879 we made 5,737,397 bales of cotton—nearly two million bales more than we did in 1860 with slave labor. The statistics show that in fifteen years of free labor we have made 9,762,741 bales of cotton in excess of what we made in the last fifteen years of slave labor. The value of this excess of cotton in gold is \$200,000,000. There has been the same ratio of increase, or even greater in tobacco, till there is now enough thrown on the European market to last them from two to three years, and the great cry is, we are making too much tobacco. We now have three miles of railroad for every one we had before the war, and in Kentucky we have had the same increase in turnpikes. We now have three or four times as many cotton factories at the South as we had before the war, and they all made money during the late financial crisis, while many suspended or failed at the North. We have also embarked more largely in manufacturing many other things; e. g., steam tanneries, planing mills, axe-handle and spike factories, wagon, buggy, carriage and plow and other farming implements, boot and shoe factories, saddles, harness, read-made clothing, etc. Our school facilities have greatly increased at the South, not only in free and primary schools, but in high

schools and colleges, where we pay much more attention to preparing young men and young ladies for teaching, as well as holding teachers' institutes for their benefit. Nearly every State makes much more liberal appropriations for education, and many of our colleges have received much more liberal benefactions from their friends since than before the war. In nothing has our progress been more marked than in our better church houses and better paid and better prepared preachers, unless it be in our wonderful increase of Sabbath-schools and the facilities for Sabbath-school instruction since the war. A notable feature in our intellectual and literary progress at the South is that we now have published among us probably twenty papers for every one we had before the war. Since we have been thrown upon our own labor for a living, our inventive genius has been wonderfully exercised, and we now rival the Yankees in applications for patent rights, many of which are proving to be very valuable to the human family. Our boys and girls are becoming much more self-reliant and useful factors in the world's progress, since by the loss of the slaves they have been compelled to "paddle their own canoe." This puts a large amount of Southern capital into active circulation which formerly lay idle in the shade of the negro, though, like Jonah with his gourd, they complained of that providence of God which took away their shade. In view of these facts, what sane man can say, "Providence was against us in the late war?"

There were a good many people, in the North at least, who foresaw all these things before the war, and therefore are not in the least surprised at them.

WOMAN'S WORK IN MISSIONS.

The needs of the hour.
Eight months of the fiscal year of the Woman's Baptist Missionary Society of the West, have already passed. We now send through the State Secretaries our new leaflet—"Work, Workers and Wants"—which we ask you to read at your next circle meeting.

To make up the sum called for in this leaflet, we ask the State Secretaries to see that an advance is made in their own States. Twenty per cent will secure the necessary amount—\$25,000. It will require wise plans, and a vigorous execution of them to insure success. The work must be enlarged. First, endeavor to enlist the churches which are not yet organized, and do not contribute to the Woman's Foreign Mission work. Make your appeals to them direct, practical, and encouraging. If you can visit them in person, you will no doubt do the work most effectively. If not able to go yourself, the Associational Secretaries can do so, or you can write earnest letters to those churches. Send the publications of the Society, and tell them just "how to do it."

The second source of increase must be from the enlargement of the circles. It rarely happens that the number of members equals the number of women in the church. If each member should consider herself called and commissioned to bring in one, the circle, and the consequent receipts, would be double. If you can do nothing else, you can say, come! Try it, and when your report is sent in, March 1st, there will be no doubt be occasion for much joy over the result.

A third source of revenue we expect from all who are able to constitute themselves life members of the Society. The divine law of giving is according to "as God hath prospered" you. A Christmas gift of twenty-five dollars to carry the gospel to the heathen will be precious in his sight who gave his life for you.

The season for earnest work is rapidly passing. Do not suffer other interests to interfere with your mission work. Give it a place with your social enjoyments, your mental improvement, and your home duties. If God is graciously visiting you in the salvation of souls, let one afternoon each month be spent in prayer for such as have not so much heard of Christ and his wondrous love, and for the missionaries who are now busy sowing the seed, or gathering the harvest. Enlist the young converts in this service for the Master, that they may begin the new life with sympathies awake to the world's want.

If summer heats, autumnal rains and winter colds are allowed to come in the way of the meetings of circles, and the collection of money for the W. B. M. S., W., the treasury will suffer, and the work be sadly crippled. The bright summer days must be used when they do come, for they will be few. The officers can not do all. They must have the hearty co-operation of their sisters in the churches, in quick responses to their appeals, and a ready carrying out of their plans; so shall the sower and the reaper rejoice together, and the saved from India and China be stars in the crown of your rejoicing.

MRS. A. M. BACON,
Corresponding Secretary.
OAK PARK, Ill., Dec. 10, 1881.

A Pleasant Thing to Record.

Is a renewed interest in women's work in Home Missions in Ohio. Contributions are increasing. Twenty new auxiliaries are reported since the State Convention—the last one welcomed at Granville—and there is a fresh demand for Home Mission monthlies and other news from the field.

Many of the women of the colored churches are entering with enthusiasm into plans for work in the good cause. Three societies have been recently formed—the last at Middleport, with forty members. There is good reason to believe that this work will be permanent, being under the leadership of women in the several colored Associations who will not allow it to fail.

The December number of *Findings* tells us that the first term of the Training School has closed, and our missionaries who have been there are by this time on their fields with those who remained at their posts all summer, and we may soon expect to hear directly of their work.

It may not be known to all, that of these missionaries our Young Ladies' Institute at Granville has furnished some of the most efficient, and that to it we are also indebted for some of the most capable and earnest young women among our workers in the Associations.

MRS. W. H. ALEXANDER,
Secretary for Ohio, W. B. M. S.
TOLEDO.

1882!
A SECOND HALF CENTURY!!

With the 1st of January the *JOURNAL AND MESSENGER* enters upon its

Fifty-first Volume.

The Beginning of a Second Half Century!

The oldest Baptist paper published west of the Allegheny Mountains—

The Baptist Weekly Journal of the Mississippi Valley—

it at once became, as it has ever since been, the organ of the Baptists, from the mountains on the east to the mountains on the west. Though never proclaiming itself the "world-wide," attempting to cover everything, and though printed in Ohio and intimately associated with and deeply interested in all that pertains to the growth of the Baptist cause and the kingdom of Christ in the first of the new Central States, it yet cherishes the liveliest interest in all that Baptists are doing and planning in all the neighboring States, especially Indiana and West Virginia, in both of which States, at great expense, it keeps a representative and an office of publication.

Its managers believe that there are reasonable limits to the extent of territory which a newspaper can advantageously cultivate and benefit. No single State of the Union is large enough—all things considered—to support or make a truly valuable paper. No paper can meet the demands of the average Baptist family on a subscription list of less than six thousand, and there are probably not three states in the Union each alone furnishing six thousand subscribers to a single Baptist newspaper. To narrow the field is to reduce the size of the paper, and to reduce the size of the paper is to limit the desirable amount of matter contained in it, and thus to diminish the value of the paper; while, on the other hand, to attempt the "world-wide," is to give very little attention to any particular locality.

The *JOURNAL AND MESSENGER* is a paper of the largest size, containing fifty-six long columns, and is therefore able to cultivate well a large field, and it is believed that the Baptists of those prosperous States can not be satisfied with a paper of a smaller size, nor with one which because of its spread can only glance at the field. The Baptists are

A Prosperous People,

and they do not need to seek a paper because it is cheap. They are willing to pay a reasonable price for that which is

WORTH THE MONEY!

They had rather pay a fair price for a paper that can give the news from this great field, and pay special attention to their own, thus broadening their range of vision and intelligence, putting them into sympathy with the great world of thought and action, than a small price for that which can give them only the merest glance beyond their own doors.

By virtue of its size the *JOURNAL AND MESSENGER* is able to arrange its matter under several distinct heads, or departments, and to give space to the discussion of a great variety of topics. It has a place for able articles by brethren at home and abroad, and keeps its readers posted with regard to the

Living Questions!

of the day. It publishes letters from all parts of the home field and of the world—from the mission fields in the far East and the great West. Its Sabbath-school department is a popular feature, many regarding the

EXPOSITION OF THE SABBATH-SCHOOL LESSONS

as the very best published, and many schools using them to the exclusion of all other helps. The

CALIFORNIA LETTER

and the

SERIALS OF PANSY

are unsurpassed in the world of religious newspapers. The news from the churches is thoroughly digested, and no item of interest ever falls of a place. It especially solicits the co-operation of pastors in this department, inviting them to report frequently and freely any facts bearing upon the prosperity of the churches. The

MARKET REPORTS

are corrected with care, giving the whole-sale prices and the state of the Cincinnati markets up to Tuesday morning of each week. Thus the *JOURNAL AND MESSENGER* is made one of the

Most Complete

papers published.

It is as a Family Paper that the *JOURNAL AND MESSENGER* claims pre-eminence. It is designed, not as a theological, scientific or literary review. For those who desire such reading there are monthlies and quarterlies. The *JOURNAL AND MESSENGER* therefore claims to be

THE PAPER FOR THE FAMILY!

for parents and children, for young and old. It seeks to present the purest and most elevating ideas, principles and motives, such as parents and children, brothers and sisters, may converse upon together, and thus it seeks to be an

UNALLOYED BLESSING TO EVERY FAMILY!

into whose hallowed circle it may enter.

It is the earnest advocate of education, and can not do too much for the promotion of our great educational institutions at Granville, Franklin, St. Albans, Clarksville and elsewhere, whether for young men or young women. It believes that the best heritage a parent can leave a child is a thorough education, and in consistency therewith it advocates as well education for the ministry. It is also a warm supporter of Missions, State and general, and always finds space for articles bearing upon Mission questions.

What it has been in the past, the *JOURNAL AND MESSENGER* seeks to be in the future, only much more abundant. During the year past it has contained articles from many of the ablest writers in the Baptist denomination, as well as many from leading minds in other denominations: such men as J. M. Pendleton, D.D., E. T. Hiseox, D.D., E. Thresher, LL.D., William Ashmore, D.D., Prof. Heman Lincoln, D.D., President W. T. Stott, D.D., S. W. Duncan, D.D., Prof. L. J. Evans, D.D., E. B. Cross, D.D., James Lisk, D.D., D. A. Randall, D.D., N. S. Burton, D.D., J. L. Lodge, D.D., President D. W. Phillips, D.D., President D. Shepherson, D.D., A. B. Miller, D.D., Prof. M. Stone, D.D., Warren Randolph, D.D., Prof. J. R. Eaton, Ph.D., Prof. J. A. Robert, A.M., Prof. A. W. Blinn, A.M., Prof. G. E. Bailey, A.M., Rev. H. A. Delano, Rev. F. Clatworthy, Rev. Frank Adkins, Rev. P. S. Moxom, Rev. A. L. Wilkinson, Rev. H. L. Gear, Rev. Lansing Burrows, Rev. J. C. Fernald, Rev. J. B. Mulford, Rev. G. W. Need, Rev. T. C. Johnson, Rev. M. Bibb, Rev. L. E. Peters, Rev. S. K. Leavitt, Rev. A. S. Hobart, Rev. A. C. Wheaton, and a long list of others, whose best thoughts have adorned and enriched its columns. All these are invited to continue their contributions, and we expect to record the names of many others for the edification of our readers. The managers invite the co-operation of all friends, and especially the pastors, to whom they look for the most efficient help in the dissemination of

A Pure and Elevating Literature,

Such as the *JOURNAL AND MESSENGER* aims to be.

SUBSCRIBERS and others in West Virginia having business with the JOURNAL and MESSENGER will please transact it with the office in Parkersburg, and thus save trouble. Communications for the paper, church news, etc., may be sent direct to the Cincinnati office.

WOMAN'S WORK FOR WOMAN.

HOME MISSIONS.

Dear Journal and Messenger: So many requests have come for a copy of the Constitution and By-laws, which I told you in my letter of last week had been unanimously adopted, that I send you a copy for publication, together with a list of the officers of our Society, thinking this the most effective means of replying to these requests.

PRESS SEC.
Cincinnati Woman's Baptist Home Mission Union.

OFFICERS.
President—Mrs. S. K. Leavitt.
Vice-President—Mrs. S. W. Duncan.
Secretary—Miss Lucy Smith.
Press Secretary—Mrs. Thane Miller.
Treasurer—Mrs. J. S. Robinson.

CONSTITUTION.
Article I. This organization shall be known as the Cincinnati Woman's Baptist Home Mission Union, auxiliary to the Cincinnati Woman's Baptist Home Mission Society.
Art. II. The primary object of this Union shall be to awaken and sustain an interest in Home Missions among the women of the Baptist churches in this city and vicinity. Its secondary object shall be to promote social intercourse and acquaintance among its members.

Art. III. The officers of the Union shall be a President, Vice-President, Secretary, Press Secretary and Treasurer, who shall be elected by ballot at the annual meeting of the Union, and shall serve until their successors are chosen.

Art. IV. The Board shall consist of the officers of the Union, the President of the churches, the Soliciting Committee, and Chairman of all committees.

Art. V. Any woman who by the annual payment of one dollar is a member of one of the Home Mission Circles represented in this Union, by virtue of such membership, is an annual member of this Union.

Art. VI. Business transacted at any regular meeting of the Union shall be regarded as legitimate.

Art. VII. The Constitution may be amended by a two-thirds vote at the annual meeting.

BY-LAWS.

I. The President shall preside at all meetings of the Union, and perform all other duties pertaining to the office.

II. The Vice-President shall preside in the absence of the President.

III. The Secretary shall give public notice of all meetings of the Union, shall keep a record of the proceedings of the annual meeting of the Board and of the Union, shall notify all officers of their election, and committees of their appointments; shall make a report of the work of the Union at each regular meeting, and prepare a report of the year's work for the annual meeting.

IV. The Press Secretary shall prepare reports of meetings for the secular and religious press, that shall set before the denomination the work of the Union, and shall also stimulate the women of other churches to engage in the same work.

V. The Treasurer shall keep an account of all money received and expended. She shall pay all bills approved by the Board, and shall make a monthly report in detail to the Board, and an annual report to the Union of all receipts and disbursements. She shall also report the value of all boxes of clothing prepared by the Union.

VI. It shall be the duty of the Board to awaken and sustain an interest in Home Missions among the women of the city; to seek out families of missionaries who need help, and supply their wants; to plan the work of the Union; to designate the expenditure of all moneys received by the Soliciting Committee; to direct the Outing Committee, in their selection of work; to appoint all standing committees; to prepare for the annual exercises and missionary readings at each meeting; and to have a general oversight of all the interests connected with the work.

VII. As soon as practicable after the election of officers, the Board shall appoint all standing committees, who shall serve until their successors are appointed.

VIII. Soliciting Committee—This committee shall consist of two members, one of whom shall be the President of the Circle, and the other shall be chosen by the President, who shall solicit donations of clothing, books, papers, materials for sewing, and everything that may be needed to supply the needs of families, to whom boxes are to be sent.

IX. Sewing Committee—It shall be the duty of this committee to furnish work to ladies immediately upon their entering the room, to answer all questions as to the manner of performing the work, and to render any assistance that may be necessary in order that the work may be neatly done.

X. Packing Committee—At each meeting it is expected a box of goods will be made ready to ship. It will be the duty of this committee, in connection with the Soliciting Committee of the church, to see that the goods are packed in a proper manner, and to see that the goods are shipped in a proper manner.

XI. Eight members shall constitute a quorum at a Board meeting.

XII. Special meetings of the Board, or of the Union, shall be held at the call of the President.

XIII. Time, place and manner of conducting the meetings—The Union shall hold regular, all-day meetings the fourth Thursday of each month, commencing at ten o'clock A. M., alternating with the several churches composing the Union. The President of the Circle entertaining the Union shall appoint a committee from the ladies of the church, of which she shall be chairman, who shall provide tea and coffee, and serve the lunch furnished by the members of the Union. It shall be the duty of this committee to provide sewing machines for the meeting, and at its close to pack such portions of the work as will be needed for future use, in baskets or boxes, and send in good order to the church that is next to entertain the Union. Each meeting shall commence and close with devotional exercises. The Board meeting shall be held at twelve o'clock. Lunch shall be served at one, and the meeting close at 4:30 o'clock.

XIV. Reports shall be made to the Woman's Baptist Home Mission Society, of which this Union is auxiliary, whenever ordered by the Board.

XV. Any by-law may be amended by

a two-thirds vote, at any regular meeting, when the proposed amendment has been presented in writing at a previous meeting.

NOW is the time for renewing subscriptions to the JOURNAL and MESSENGER. We remember with gratitude the kind offices of many pastors and others in commending the JOURNAL and MESSENGER and aiding in the canvass for renewals and for new subscriptions, and we look confidently to them for aid in the present effort to largely increase our growing list. We should be glad to thank each one personally if we could.

The Churches.

NORTH AMHERST.—After the resignation of Rev. J. S. Wyly, the Baptists were pastorless for a whole year. Sometime in the latter part of October, Rev. W. W. Whitcomb, of Ironton, received and accepted a call to the pastorate. The Ohio Baptist State Convention having commissioned Bro. W. a missionary for Lorain, he concluded to unite the two interests and give his labors conjointly to them. At present he preaches to the church in Amherst in the morning, and to the people at Lorain in the afternoon. The interest at Amherst is evidently increasing, good congregations are in attendance, with prospects of being permanent.

LORAIN is a new interest, a place where Baptist doctrines and usages are but little understood. Although the place has been settled for more than fifty years, and has many commercial advantages, yet until a few years its growth has been slow. It is situated on the shore of Lake Erie, a most commodious harbor at the mouth of Black River, some shipping and to the terminus of the Tuscarawas Valley Railroad. The New York and St. Louis Railroad, now being constructed, passes through the village. More or less of ship-building is done here every year. During the last four years extensive manufacturing have been commenced, among which are a stove manufactory and a large brass factory. Its population is nearly 2,500. From present appearances the growth of the town will be rapid and permanent. We believe Bro. Whitcomb, with the blessing of God, will be instrumental in planting the standard of the Baptists in due time at Lorain. **SENEX.**

ELYRIA.—The Baptist Church in this place under the pastoral care of Rev. F. Adkins, is gradually lengthening her cords and strengthening her stakes. Bro. A. is patient and efficient laborer, and the church on a broad foundation, and build its walls in solid masonry. He had a baptismal season on Sunday, the 11th inst.

HENRIETTA.—Pastor Wood is indefatigable in his labors to bring up his church to his ideal standard of an efficient working church. Although the membership is only about fifty, yet it embraces as noble and large-hearted a class of brethren and sisters, as can be found anywhere. According to their ability, as a general thing, they are ready to every good word and work. May pastor and church dwell long and happily together, and be instrumental in building up a large and influential church. **SENEX.**

BLANCHARD VALLEY.—Our congregations are large and very interesting. There are some of a harvest of precious souls in the near future. Pray for us. Our church has been blessed with the pleasure of listening to an able sermon by the gentlemanly general representative of the JOURNAL and MESSENGER. Come again, Bro. Benton. We wonder why neither our pastor nor church clerk received the Ohio State Convention minutes for 1880? **F. S.**

ACRON BAPTIST CHURCH, COLUMBIANA CO., was totally destroyed by fire on the night of the 23d of November. All of the furniture, including maps, organ, etc., was destroyed. Owing to the fire not being insured, Rev. O. M. Merriam, of Hillsville, Lawrence Co., Pa., in connection with the pastor, Rev. John Owens, were holding a series of meetings in the church at the time, which were continued for several days in a school-house near by. The meetings were interesting and well attended, but no additions to the church. On December 10, a special business meeting, the church voted to rebuild the house, and a committee was appointed to solicit funds and superintend the work. **J. R. D.**

AMWELL, WAYNE CO.—Rev. M. N. Smith, the highly esteemed pastor, who resides at Kent and is pastor of both churches, has been holding a series of meetings and was baptized on the 11th inst. A new house of worship is contemplated, and will probably be built during the coming season.

BETHLE, VAN WERT CO., Anglaise Association, has a good house of worship, but no church. It is said that the location (Liberty township) is a good one for a business—dry goods, groceries, blacksmithing, boots and shoes, etc. The Toledo, Delphos and Burlington Railroad runs through the place, and the Chicago and New York is building.

NEW HARMONY.—Rev. H. M. Prince, pastor, has just closed a series of meetings, in which the membership was much revived, and a good impression has been made upon the neighborhood. Five have been added to the church. Rev. C. T. W. Davis, of West Virginia, aided, doing most of the preaching and administering baptism.

NEWPORT.—Rev. C. H. Gubers, of Caldwell, entered upon his labors with the church the second Sabbath in December, and meetings are being held from day to day with indications of good. Bro. Guyton is an able defender of the faith and an earnest preacher of the Word, and receives a hearty welcome as he comes to us in "the work of faith and labor of love." He will spend with us the second and fourth Sabbaths of each month until March next, and for the present will reside at Caldwell.

GREENVILLE.—Rev. B. J. George, pastor. Since we have been holding services in our new house, our congregations have been largely increased, and one has been added to the church. Our Sunday-school also is a decided success thus far, both as to numbers and interest; and our members, though some of them are inexperienced in Sunday-school work, are doing nobly. On the whole, our outlook for this part of Darke County is brightening. We solicit the prayers of God's children that we may thoroughly cultivate these fields.

GORDON.—Rev. B. J. George recently closed some extra meetings, resulting in the reviving of the church and the addition of one by experience and four by baptism, while two await the ordinance. Others also are inquiring the way, and

we hope will, ere long, follow in the footsteps of the Savior, and fully identify themselves with his people. In the beginning of the meetings, Rev. W. R. Thomas and T. P. Childs rendered efficient aid for a short time. God be praised for these drops of mercy.

CAMDEN, LORAIN CO., two miles south of Kipton, which is on the Lake Shore and Michigan Southern Railway, is doing good in a quiet way. There have been no conversions for a long time. The congregations are growing of late, and we look for an gathering of souls. Members are constantly moving away, and thus our number is reduced. Country churches receive but few accessions by letters. We are praying for the quickening power of the Holy Spirit. During the year just closed, the church raised seventy-four dollars and forty-six cents for our denominational causes. These we have been regularly sustained. However, we have ample room for improvement in every department. Rev. J. A. Davies is the pastor and is diligent in his work. The Sabbath-school, under the superintendency of Bro. J. B. Flickinger, is doing well. It too, raised fifty dollars for our denominational causes. Thus we have life and vitality, but we need a more hearty co-operation of the entire church to secure efficiency.

GARRETTSVILLE.—We understand that about \$1,000 have been raised towards the reconstruction of the house of worship which was demolished in June last. The withdrawal of Rev. W. H. Delano has left the church pastorless, and there is a field for some man who has a love for the cause of Christ. There is a crisis upon the church, and the question of life or death is imminent. Something was done by the brethren at Portsmouth, but just how much we have not been informed.

HAMILTON.—Yesterday (December 18) was a good day, upwards of 200 scholars in the Sunday-school. Our good sisters have furnished 25 children with articles of clothing for the winter. Four persons received the hand of fellowship just before communion service. The outlook continues cheering. May great grace rest upon us. **H. E.**

MOHICAN (Big Prairie), WAYNE CO.—Rev. J. A. Knowlton, pastor—has held special meetings during the week. The membership was revived and some found Christ. Both at Mohican and at Millbrook, his first pastorate, Bro. Knowlton is highly appreciated by the churches and communities.

VERMILION, ASHLAND CO.—Rev. H. McLaughlin, pastor—received one by baptism on the 11th inst.

RIEMONDAL.—Rev. E. W. Lloyd commenced a series of meetings a few days ago. The work is progressing nicely, but not without much opposition. The house is full to overflowing nearly all the time. During the meetings ten persons have united with us, and others are expected soon. Yesterday morning, after the sermon, the ordinance of baptism was administered in the presence of hundreds of spectators. Last night one of the leading members of the M. E. Church united with the church. We expect Bro. Gear here sometime this week. Our little church, which was organized with six members three months ago, now numbers sixteen. The opposition is fierce and intense. Brethren, pray for us.

LITCHFIELD.—Permit me to say to you readers that the Baptist Church in Litchfield is not dead, neither sleeping. Although the membership is small, not a few of them, by their faithful performance of Christian duty, fully attest their belief in the promises of God, in whom they trust. The church has been without a pastor two years, meanwhile the Sabbath-school has been continued with gratifying results. The weekly prayer meetings are well attended and promise much good. The Ladies' Aid Society is doing efficient work; the proceeds they are using at present to make our house of worship more comfortable and attractive. Last Sunday, Elder T. Dyal preached to us, commencing his year's work with this ancient Pentfield church. May the Lord bless his labors with these dear people. The JOURNAL and MESSENGER is taken by a goodly number in this and the Pentfield churches. Would that every Baptist family might avail itself of its wise counsel. It has been my weekly visitor forty-two years. **M. SHANK.**

PAINT CREEK.—Pastor Melson is highly esteemed as earnest and faithful. Two were baptized on the 4th inst., two others are awaiting baptism, and two have been recently received by experience. The prospects are encouraging.

GILBRAD, POTTY CO.—Rev. G. W. Danbury began a series of meetings December 1st. The church was in a very low state. The meetings continued until the 11th inst. when Bro. Danbury was compelled to withdraw because of sickness in his family. There was, however, a good interest in the church and community. Five had been accepted as candidates for baptism, and others were inquiring the way of life, with a prospect of widening and deepening work.

EVANSVILLE.—Four more were baptized on the 11th inst., making 34 accessions during four weeks. Others are expected. Congregations large; Sunday-school growing; mission schools doing well; people greatly encouraged.

AURORA.—A Chautauque Reading Club has been formed, and on the 29th inst. Rev. Dr. Broadus, of Louisville, is to lecture before it on Palestine and the Holy Land.

PAINT CREEK.—W. H. Adams, pastor—Closed a good meeting at Kanawha Falls, Saturday, 10th inst. The church was much strengthened and revived. Four were baptized.

HUNTINGTON.—Doubtless many of your readers would like to know how we are getting on with our church building in Huntington. We have had many hindrances and much delay, but the material is nearly all in hand, and we hope to have no more delays, except such as are caused by bad weather. The roof is nearly ready for the tin, and a few weeks will see it enclosed. From the best estimate that we can now make, we will lack about \$500 of paying for the work up to that point. At 5 o'clock in the morning I've come to raise that amount by the time the work is done. We have had no meetings since the first of November, and can not have any more till we can have them in our new house. It certainly seems sad to see our church, Sunday-school and prayer-meeting, waiting away at this rate, but we are not without hope. **W. P. WALKER.**

HUNTINGTON, Dec. 15, 1881.

HEPZIBAH (near Clarksburg) some time since extended a hearty call to Rev. Geo. A. Woolfer for full time. Bro. Woolfer declines the call, and now a letter is just received from Bro. J. M. Lyon, asking, "What shall we do for a pastor?" Here is a good church, a good field and a good vigorous, active, cultured, Christian man is wanted as pastor. We shall be glad to render any assistance possible to the

church in securing the services of a good pastor.

MCCLUNG (Nicholas Co.)—Rev. C. W. McClung, by request, has held special meetings recently. The church was much revived. Several professed a hope in Christ and were baptized—in all ten additions. One of the converts baptized was Bro. McClung's daughter. The church has arranged to pay its indebtedness, and has called Bro. McClung as pastor for half time.

MR. GILHEAD has called Rev. C. W. McClung for one-fourth of his time.

REV. S. L. WEEKS has been engaged in special meeting with good results in this county. We hope two of his churches will call him for full time.

BRISCON RUN (near Parkersburg)—Rev. P. A. Woods, pastor—Special meetings are now being held, with encouraging indications.

WILLIAMSTOWN.—We are informed that Rev. C. L. Hanlon has resigned, and will probably close his work soon.

MOUNT OLIVE (Doddridge Co.)—Rev. J. S. Riblet, pastor—Special meetings of ten days have just closed. The church has shown increased activity. Two professed a hope in Christ. This church has been in a prosperous condition for sometime, and the pastor is encouraged.

ZOA (Pleasant Co.)—Rev. W. L. Oliver, pastor, has just closed meeting of sixteen days. The church is much strengthened. Two have been baptized and others received for the ordinance.

CENTER BRANCH (near Clarksburg)—Rev. H. Langford, pastor, assisted by Rev. L. W. Holden, has been engaged in special meetings for some days with good results. The question of life or death is imminent. Five professed Christ and were baptized by the church. Bro. Langford has been the pastor for fifteen years and has accomplished much good. The relations between pastor and church have been very pleasant.

NORTH FORK.—Bro. B. F. Byrd, a licentiate, has been engaged in active work recently, and just closed a meeting of much interest. The membership was much revived and many others were expected.

WILLOW ISLAND.—It was our privilege to spend last Sabbath at this place. Bro. L. M. Moore has been preaching here for about four years with good results. The church is interesting itself in all departments of mission work; made its annual gift last Sabbath for home missions. Although the building is but twelve years old, it is in a bad condition, almost dangerous. It will require \$1,000 to put it in a good condition. Bad work when built.

EDRA.—Rev. M. P. H. Potts, pastor—Two have just been received for baptism. We are glad to have such good news from this mountain mission field.

SPENCER.—Rev. Jonathan Smith, pastor—Special meetings are being held. Rev. L. E. Peters, of Ravenswood, is assisting the pastor.

KANAWHA FALLS.—Rev. W. H. Adams, pastor, has just closed special meetings of some days. Bro. W. L. Morris says: "The church has been greatly revived. We feel that the Lord has been with us. Four united with the church and were baptized in the Kanawha River on the 10th inst. Bro. Adams had no ministerial aid. He has endeavored himself greatly to the church and people, and is doing a great deal of good. He is the right man in the right place." Bros. Adams and Potts are both missionaries. They returned from the meetings of the General Association with a mind to work. Let the friend of State Missions be encouraged.

KENTUCKY.
MR. PISGAH—BRACKEN ASSOCIATION.—Rev. Dr. Varden has enjoyed a blessed meeting, resulting in seventy additions. The church now numbers over 300 members.

KINSEY SCHOOL HOUSE.—Rev. J. N. Barbee is engaged in a meeting. One addition to December 8. Bro. Barbee has been to Mt. Oliver, Robertson Co., for next year.

MAY'S LICK.—Rev. M. M. Riley has just closed a good meeting; 40 additions.

FLEMINGSBURG.—Rev. N. B. Garrett, pastor at Carlisle, has closed an interesting meeting with six additions.

HENDERSON.—Rev. S. A. Chambers, formerly of New Albany, Ind., who has recently taken the superintendency of the schools, writes: "A revival is in progress in this place. The church was 'dropped down' on us without any notice, a week ago, and is now evangelizing with evident signs of acceptance. The church has been pastorless for three or four years, and is in bad condition, but the Doctor is slowly reaching the iceberg, and as he does he melts it."

RYKER'S RIDGE.—Rev. W. T. Carpenter has just closed a seventeen day's meeting, in which Bro. A. Jackson, of Kentucky, did most of the preaching, and made many friends. Twenty-four were added to the church. Pastor Carpenter administered baptism. These raise the aggregate of baptisms administered by him in the churches to which he preaches to 123.

GOSHEN, PARKE CO., at its last meeting licensed C. C. Palmer to preach the gospel. This brother is a son of Elder P. P. Palmer, who is still gratefully remembered for his labors of love in Freedom Association as a pioneer preacher. The church also gave the largest contribution to State Missions that it ever gave, and resolved to meet twice a month hereafter for worship. Two good points to the credit of old Goshen.

CINCINNATI AND VICINITY.
REV. THOMAS WEBB, of the Calvary Church, has just made his fifteenth annual report to the church. He has recently closed a glorious meeting with the church. It is in a thriving condition. During the year he made 1,240 visits to the sick, preached 150 sermons, prayed with the sick 50 times, married ten couples, attended 22 funerals and organized a new church at Delhi, July 31; additions to the church, 24; dismissions, 18; net gain, 6; present membership, 127.

NINTH STREET CHURCH.—At the covenant meeting, last Friday evening, a very interesting reminiscence was related by Rev. Geo. A. Woolfer. "Forty years ago I was converted to Christ in this place, and was baptized into the church by dear Dr. Lynd, who lived in the affections of the young people. I see here to-night only three persons who were here then—Bros. Crawford, Shepherd and Davenport. In those days we had wonderful prayer-meetings. At 5 o'clock in the morning I've seen yonder room crowded with people and such good meetings they were! and we all worked. I used to go to Fly Market, now Sixth Street, and hold meetings. Those were blessed times. I still love Christ and look to him alone for salvation."

"At the communion on Sabbath, Dr. Duncan gave the right hand of fellowship to four young men. He recently baptized his eldest son, a lad of about 14 years."

UNION CHURCH.—An interesting meeting was held with the official members, Monday evening, the 19th. A committee, appointed by the Union Church, consisting of Dr. Duncan, Rev. A. S. Hobart and Rev. L. H. Donner, came to inquire as to the practicability of consolidating the Zion and Union Churches. A free conference ensued at which eight members of Union Church spoke, seven of them emphatically against such a consolidation. Only one spoke in its favor, and he with the sensible qualification that, unless they united hearts, in a Christian spirit, the attempt would be useless. The Union Church is the oldest in the city, in its 52d year, the mother of 7 churches and 10 ministers, and it is the missionary church of all others. Its debt is less than \$400, and that will soon be canceled. Its congregations are larger and its spirituality greater than for many years. After these and other points had been fully discussed in a calm, Christian spirit, Dr. Duncan said that to attempt to unite these churches would be disastrous. The matter had better drop entirely. He advised the brethren to exercise Christian love and kindness towards Zion Church, and this they promised to do. Each church has its own work to do, and he wished them God's blessing. A note of thanks to the three ministers, for their visit, was unanimously passed. "Blest be the tie that binds," was then heartily sung and Bro. Hobart read a fervent prayer for the Divine blessing. The utmost cordiality was expressed at the close by hearty hand shaking. The Zion Church has still a burden of debt, some \$8,000, which it is trying to remove.

MINISTERSIAL.
REV. W. W. HAMMOND has resigned the pastorate of the Lafayette Avenue Baptist Church, Detroit, Mich.

REV. W. D. HEDDEN, D.D., who has been for more than twenty-five years pastor of the East Orange (N. J.) Baptist Church, has notified his congregation that he will close his pastorate in January next.

REV. C. H. JOHNSON, formerly the highly esteemed and successful pastor of the Baptist Church at Clarksburg, O., but now residing at Ashtabula, has so far improved in health that he again longs for the active work of a pastor, and we should be glad to hear of his settlement where he can do the best work for the Master.

PERSONAL.
MR. E. L. GRAVES was ordained to the ministry at Dundee, Mich., on the 6th inst.

REV. T. J. MAYNARD read of apoplexy at Louisville, Ky., last Sabbath, 18th inst.

REV. DR. GALUSHA ANDERSON, President of the Chicago University, is very sick—prostrated by overwork in behalf of the school. Many prayers go up for his recovery.

REV. E. B. SMITH, of De Graff, is recovering from the effects of the heat, by which he was overworked last summer, and is ready for work again. A good pastor is ready for some good church.

REV. W. Y. MONROE, of N. Madison, is said to celebrate more marriages than any other minister in Southern Indiana, and we do not wonder at it. Bro. M. has "taking ways."

REV. JOHN E. INGHAM has become Financial Agent of the Nebraska Baptist Seminary located at Gibbon, and proposes to devote himself to the raising of an endowment for the school, which is in a flourishing condition.

REV. J. O. B. LOWRY, recently pastor of the Coliseum Place Baptist Church, New Orleans, has accepted a call to the pastorate of the Baptist Church at Waterville, Me., and will, about twenty miles from Utica and eleven miles from Hamilton.

REV. J. G. BOW, of Ebenezer Baptist Church, Ind., has been holding meetings in Nicholas Co., Ky., with Rev. W. B. Smith, and on his way home, passing through Cincinnati, was relieved of \$30 by some adept in the light-fingered art. The item comes to us under the head of "Good News."

Dear Journal and Messenger:
I have just closed the second reading of "Grandma's Christmas Day" by Mrs. Virginia Goodin Ellard, and I have been so charmed by the sweetness and beauty of the story that I cannot resist the temptation of sending it to you. It is a Christmas gift for children to its delightful pages. I think every one would be happier and better for the reading of this little book. **H. THANE MILLES.**

NOTHING BETTER.
REV. S. W. DUNCAN, D.D., pastor of the Ninth Street Baptist Church, Cincinnati, says:

"Our Young People, issued by the American Baptist Publication Society, Philadelphia, comes to us this year enlarged and greatly improved. It was good enough for any one, we thought, before. But its energetic publishers thinking nothing good enough for this year, have improved it, and to the extent of the improvement, it is a debt to be received. 'Our Young People' this year is so attractive a gift. Well illustrated, filled with a rich variety of instructive, helpful and stimulating matter. I know of nothing better for older children in our families and Sunday-schools. Baptists have occasion for profound gratitude and just pride in the increasing excellence and richness of the Sunday-school. Help issued by the Publication Society."

THANKS.
The members of the West Lafayette Baptist Church and friends made a surprise visit to the residence of Rev. Dr. Trichter, in Coshocton, on the 8th inst., and after a social time and a good dinner, they departed, leaving food, corn, meats, groceries, turkey, oysters, dried fruits, canned fruit, and so on. For this token of love we are placed under new obligations, and the donors have our thanks.

DR. TRICHEL, C. A. TRICHEL.
BRO. EDITOR.—On Tuesday evening, Dec. 13, amid the rain and mud, numerous friends began to come into our parsonage home, bringing with them tokens of kindness in the shape of flour, meat and money and chickens, of course—amounting to over \$50, and the end not yet. It was a perfect surprise; so much so that I failed to know what was going on till it was nearly half over; and my wife thought I scarcely knew next day. Many thanks to the kind donors. **E. B. SMITH.**

AYER & SON'S MANUAL gives just the information needed to make a judicious selection of papers for any newspaper advertising. It contains also many very advantageous special offers. Sent on receipt of Ten Cents. Address N. W. Ayer & Son, Advertising Agents, Times Building, Philadelphia.

HORSFORD'S ACID PHOSPHATE
For Aged Folks.
I have found Horsford's Acid Phosphate to act very kindly in aged persons.
TOLEDO, O. M. H. PALMER, M. D.

Notices.

The Fifth and Sixth Devotional Meetings of the Columbus Baptist Association will be held as follows: At Johnstown Church, Dec. 27 and 28, and at Alexandria, Jan. 14 and 15, commencing at 10:30 A. M. at each place on the first day named. Brethren and sisters, these are both railroad towns, a favorable fact for attendance from all the churches in the Association.

J. V. K. STEELY,
Chairman Missionary Committee.

A S. CONVENTION of the Union Baptist Association is to be held at Pleasantville, Ind., commencing on the 28th of Dec. 1881, at 6:30 P. M., with a sermon by Rev. E. Sanford, to be followed on Saturday and the succeeding Sabbath by essays, addresses, sermons and a mass conference meeting. Persons coming by rail will be met at Marco, on the I. and V. R. R., and conveyed to Pleasantville free of charge.

E. SANFORD, Clerk.

BUSINESS AND PLEASURE.
"O that I were Wilkie Collins!" cried hazy Jim. "And what do you want to be Collins for?" chimed the other fellows. "Because," yawned Jim, "his physicians have ordered him to abstain from all work for six months."

The Song of the Bell.
As all roads lead to Rome, so everybody comes to Troy for bells. Yesterday the Clinton H. Moseley bell foundered in orders for the shipment of bells to California, Dakota, Canada, Western and Southern New York, Massachusetts and Central America. It all who hear the sound of the clanging church bell should respond to its call, what immense congregations would assemble for worship the world over.—Times.

The following conversation took place recently in a hotel: "Waiter! 'Well, sir,' 'What's this?' 'It's bean soup, sir.' 'No, no, no, it's been—the question is, what is it now?'"

The wonderful Pianoette advertised by the Mass. Organ Co., Boston, Mass., is one of the greatest musical inventions of the age, playing any tune by simply turning a crank. It is sold for \$5, with a selection of tunes.

At a camp-meeting lately a venerable sister began the hymn: "My soul be on thy guard; ten thousand foes arise." She began too high. "Ten thousand," she screamed and stopped. "Start her at five thousand!" cried a stockbroker present.

"How Are You, My Old Friend?"
Asked a bright looking man, "Oh! I feel miserable. I'm bilious and can't eat, and my back is so lame I can't work." "Why in the world don't

Home Circle.

Conducted by L. E. L.

THE CHRIST CRADLE.

'Twas the time of the old Crusaders;
And back with his broken band
The lord of Lancaster Castle
Had come from the Holy Land.
He was tired of wars and sieges,
And it sickened his soul to roam
So far from his wife and children,
So long from his English home.

And yet with a noble courage
He loved for the faith to fight;
For he carried upon his shoulder
The sign of the Red Cross Knight.

It was Christmas Eve in the castle,
The yule log burnt in the hall;
And helmet and shield and banner
Threw shadows upon the wall.

And the heron was telling stories
To the little ones at his knees,
Of some of the holy places
He had visited over seas.

Then he spoke of the watching shepherds
Who saw such marvelous sights,
And the song the angels chanted
That first of the Christmas nights;

He told of the star, whose shining
Outsparked the brightest gem;
He told of the hallowed cradle
They showed him at Bethlehem.

And the eyes of the children glistened,
To think that a rack sufficed,
With only the straw for blankets,
To cradle the baby Christ.

"Nay, dry up your tears, my darlings,"
Right softly the baron cried;
"For nothing but smiles must greet me—
I'm home, and I've Christmas-tide!"

"Come, wife, I have thought of a cradle
Another than this, I say,
Which thou in thy skill shalt make me,
To honor this Christmas Day."

"We would not forget the manger,
So chosen of the angels fair;
The one that is largest, deepest,
And cover it in thy care."

"With flakes of the richest pastry,
Wrought cunningly by thy hands,
That thus it may bring before us
The wrap of the swaddling bands."

"And out of thy well-stored larder
Set forth of thy very best;
Let us eat and drink and be merry,
To honor this Christmas feast."

"Strew meats of the finest shredding
(The straw was chopped in the stall),
Bring butter and milk and honey,
To lavish around them all."

"Let raisins and figs of Smyrna,
That draw to the East our thought;
Let spices that call the Magi,
With their gifts, to mind be brought."

"Let sweets that suggest frankincense,
Be given ungrudging; remember,
His choicest he gave for thee!

"Then over the piled-up platter
A cover of pastry draw,
With a star in its midst, and mind us
Of that which the wise men saw."

"Christ's Cradle is what we'll call it;
And over, sweet wife, I pray,
With such thou wilt make us merry
At dinner each Christmas Day."

—Wide Awake.

"A SCRAPPY CHRISTMAS."

BY CAROLINE B. LE ROY.

"I do think it is just too mean for anything,"
Ella Vanderbilt had turned her unhappy face to the window. There were tears in her eyes, which in some measure prevented her seeing the drizzling rain outside, but she was perfectly conscious that the weather was in harmony with her mood, and that both were utterly wretched. Her mother, a placid, sweet-faced, though tired-looking woman, was busy at her sewing, regarding with some dismay, just at that moment, a particularly ragged garment which, stretched out upon her lap, seemed making dumb, but piteous appeal for the kind ministrations of needle and thread.

"I am sorry, Ella," was her quiet reply to her daughter's exclamation. "Something always happens just so," the young girl went on. "Last winter the money had to go out West to Uncle Silas' family—I don't know what particular claim they have on father, anyway. Now the insurance company can't declare a dividend—I believe that's what they call it, isn't it? At any rate we can't have any better time this Christmas than we did last year, and I think it's too bad. Other girls' fathers seem to manage to get along somehow!"

"And all this, Ella, because you can't have a new piano next month."

"Well, I've waited three years for it. You know that."

Mrs. Vanderbilt did know. She knew many other things, too, of which Ella had very little realization—of the hard and constant struggle made by herself and husband to keep home comfortable and attractive, and gratify their children in every reasonable way. It had been little else but struggle for six years past. Mr. Vanderbilt had been unsuccessful in several business ventures, and affairs seemed to be growing worse instead of better.

"And besides the piano?" she asked after a little pause.

"Oh, I had decided to get along with-out a new cloak this winter, though my old one is fearfully shabby. But I did want—"

She stopped short, as turning from the window she caught sight of the ragged shirt with which her mother's hands were busy.

"I suppose," she added an instant later and in a more subdued tone, "that there's lots of things to get away. Is that Tom's?"

"Yes, Tom's. I'd like to get him a new half-dozen right away if I could, but he must wait for that—not three years, though, I hope," she added, smiling, "as you have waited for your piano."

There was a sharp ring at the door bell. Ella went to it reluctantly. It was another of her grievances, and that they could keep but one servant, and to-day was washing day.

She started back at sight of the policeman, who stood on the upper step. He walked past her into the hall with a business-like air, and closed the door behind him.

"I called to see Mrs. Vanderbilt. Is she in?"

"Oh, what is it?" Ella asked with white lips, "tell me, please!"

He laid his hand on her shoulder in a reassuring way.

"Do not be so frightened," he said kindly. "I suppose it is your little

brother Tom who has been hurt, knocked down by a horse car. He was—"

"Where is he?" she asked wildly, clasping her hands together.

"In the children's ward of the Shepherd's Hospital. Everything has been done for him, but they only just discovered who he was, and I came to—"

"I must tell mother," she interrupted; "oh, do come upstairs with me," but she broke down into terrible sobbing before she was half-way to the sitting-room, and the policeman repeated to her mother what he had just told Ella in the hall below.

In a very few minutes they were on their way with him to the hospital, while he told them what he could of the accident.

"But the hospital!" Ella exclaimed with a shiver; "it's too dreadful!"

"You will not think so when you see how he is taken care of. You know they have every facility there for caring for such cases, and know exactly what ought to be done."

Poor little Tom Vanderbilt, the youngest and merriest of the family, had been terribly injured. He lay white and unconscious on the peculiar bed constructed for just such mangled frames as his, in that part of the great building devoted to the suffering little ones whom the charity of the great city tried to care for and cure.

Children, children everywhere, in all the countless cots ranged against the walls, their little faces all giving pathetic evidence of the pain which was making them old before their time; the death which was coming to some of them just as they had begun to live. Ella Vanderbilt stood in the midst of it, confused, distressed, powerless to move or speak. This was an awful revelation. She had never realized that such sorrow could be in the world, and her darling little brother Tom was only one among all these sufferers.

He could not be taken home. It would have been impossible to move him, even if it had been desirable; and it was in any days before he could recognize a ray of the tender faces bending so anxiously above his little bed. Ella was at the hospital every day. The horror of it had quickly worn away, leaving only pity, tenderness, and the strongest desire she had ever felt in her life to be of some service in the world.

She gradually became acquainted with the children, taking them into her heart with some of the yearning fondness which went out to her own little Tom; and as Christmas approached, utterly forgot herself and her own wishes in the intense desire she felt to brighten up the holiday somehow for the poor children in the little white beds.

She more than ever mourned the loss of the money which the family had expected to devote to Christmas gifts, but from a very different reason than the one which had formerly disturbed her. But one day she had an idea—one which pleased her too, judging from the smile around the lips which told no secrets, but looked wise and happy. She spent a little less time at the hospital. The children missed her and told her so; but Tom was getting so much better, she said in reply, and she was very busy, for Christmas was coming, and who could tell what Santa Claus would give her to bring to the children's ward! Her own eyes filled as she saw their dull ones sparkle, and the pinched faces grow plump and anxious; then she hurried away, for time was precious and she was anxious to make the most of it.

She had intervals of disappearing mysteriously into her own room after a forenoon spent as mysteriously in the garret, where she would remain for two or three hours, emerging with her hat on and a little bag in her hand for a trip "down town," as she vaguely stated.

"You shall have your small brother home on Christmas day," the physician said to her, "and he's a Christmas present worth having. You ought not to complain if you don't have anything else," and just then Ella Vanderbilt wondered how she could ever have complained of anything while dear little Tom was alive and well.

She put into the little bed from which he was taken, a number of small packages which she carefully covered over with a sheet. "That is to be your Christmas tree, to-morrow," she explained to the children as she left them in a wonderful state of curiosity and excitement.

Little Tom Vanderbilt opened his eyes the next morning in his mother's familiar, home-like room, but for the children who had no homes and no mothers there was great pleasure in store in the packages which "Ella Santa Claus," as one of the little fellows called her, had left for them on Tom's bed.

Such pictures and such picture books! The children shouted in their delight. "Ella Santa Claus," had rummaged in the garret to some purpose, and accomplished considerable in her trips "down town." From old papers and magazines she had cut every picture, large letter, or figure she could find. These had been nicely pasted into old account books of her father's, which had been thrown aside. Advertising cards, bills, circulars—everything of the kind which was bright or fanciful or funny in any way, had been cut out and preserved. Old pasteboard boxes had been cut up into convenient squares and whole alphabets and sets of figures pasted on them. On others were little stories clipped from the same old papers and papers, and easy in that shape to hold and read, as well as hand about from one bed to another. There were paper dolls, too—some old-fashioned magazines and tailors' plates had furnished those, and the paper children found a ready welcome among the little invalid ones. Ella was more than satisfied with the state of affairs which she found on her next visit to the hospital, for, although her little brother was not there, there were others to love and care for. "And though perhaps I may never have a piano, mother," she said the next day, "I've had the very best

Christmas I ever had in my life, though it was a—scrappy one."

THE CHRISTMAS TREE.

There's a wonderful tree—a wonderful tree—The happy children rejoice to see—The Christmas tree, the Christmas tree—It comes from the forest to flourish here; Oh! the wonderful tree, with its branches wide, It's always blooming at Christmas-tide.

'Tis not alone in summer's sheen
Its boughs are broad and its leaves are green;
It blooms for us when the wild winds blow,
And earth is white with frosty snow;
And this wonderful tree, with its branches wide,
Bears many a gift for the Christmas-tide.

'Tis all about with its taper's glow,
That glances on the shining eyes below,
And the strange, sweet fruit on each laden bough
Is to be plucked by the gath'ring crew,
Oh, this wonderful tree, with its branches wide,
We hail with joy at the Christmas-tide.

That glances on the shining eyes below,
And the strange, sweet fruit on each laden bough
Is to be plucked by the gath'ring crew,
Oh, this wonderful tree, with its branches wide,
We hail with joy at the Christmas-tide.

Of the shepherd's watch, and the angel's song,
Of a holy babe in a manger long—
The beautiful story of long ago,
When a radiant star threw its beams so wide,
To herald the earliest Christmas-tide.

AUNT ELLEN'S DEPARTMENT.

Dear Boys and Girls:
"Go ye into all the world and preach the gospel to every creature." I remember, when quite a young girl starting to college, what a time the girls had selecting their seats for the year. After seating myself in one of the best seats, and rather enjoying my selfishness, I glanced at my desk, and written in a clear hand were these words: "Go ye into all the world and preach the gospel to every creature." I read the words over and over. I was just superstitious enough to think God was calling me to prepare myself for missionary work. All through my life has been the haunting memory when I said: "No, Lord, I can not go down into that deep, dark well." I hastily retreated. I vacated my choice seat. Though I could not see the words, they rang in my ears. And to-day, after the lapse of years, when I look over my life, I wonder if God did not know best, and I promise the Father I will do what I can to gather the fragments. I did not love the Bible then as I do now. I had not searched out the beautiful truths, and tested the precious promises. I did not know the depths of my own wicked heart. I did not realize that without the commandments and teachings of Christ, I would be no better than the heathen. The more I prize my Bible, the more anxious I am that every man, woman and child shall have a copy.

In the mother country, in the early part of this century, were gathered together a few earnest Christian people, discussing a plan to send Bibles into Wales, as they were destitute. In fact, they were scarce and very high-priced all over the Christian world. Fortunately, there was a Baptist preacher in consultation with these men, and he suggested the idea of forming a Society to send Bibles throughout the world, and this thought, born of God, was the cause of the formation of the British and Foreign Bible Society. The people became so enthused, that rich and poor, men, women and children, vied with each other, which could do the most in contributing to this grand object. They loved the Bible. They were compelled to restrain the day laborers for fear they would not save enough of their earnings for their own necessities. The children formed societies. The women formed societies. It was the dawn of Christian union. It was the first time the Bible had been published without note or comment. They forgot for the moment sectarianism and pride. Churchmen and dissenters all came to the help of the Lord—to the help of the Lord against the mighty wave of infidelity that had well-nigh deluged France and had shaken the whole Christian world. It was God's answer to Voltaire and Tom Paine. They, too, had noted the dearth of Bibles, and they had publicly proclaimed it would not be a hundred years until the publication of the Bible would cease. But God's Spirit moved upon the hearts of the people, and speedily were these men brought to shame. "God moves in a mysterious way his wonders to perform." God bless the British and Foreign Bible Society! It was God answering from his holy temple the reproaches of men. It is always best to let God answer infidelity. "We are only to abound in good works." "Ye are my witnesses."

RAVENSWOOD, W. Va.
Dear Aunt Ellen:—I want to be one of your rag-pickers. I have sold some rags and have made ten cents, which I send to you for missions. I will try to send you more next time. I am nine years old. My mamma died when I was six, but my aunt takes good care of me. I like to read the JOURNAL AND MESSENGER. I liked that piece about Daisy Green's picnic, because my papa is a preacher. When he came home he gave me a paper like I told him I had a job on him. When he asked me what it was, I said—

"Up in the study, high, high,
Papa writes sermons, dry, dry,
And I'll make them all up in a heap,
And the old people all go to sleep, sleep."

He laughed. OLLA PETERS.

Dear Olla:—I am glad to welcome you, and I would love to have been with you at the supper table when you played that joke upon papa.

FREEDOM, Owen Co., Ind.
Dear Aunt Ellen:—I am a little girl seven years old, and I wish to join your little band of rag-pickers. I am so glad that I too, can gather up the fragments and give to my Savior.

I have 25 cents which I will send to you, hoping it may lead some heathen child to learn to love our dear Savior. Dear Aunt, we read your Department with much interest. We hope to help you more.

Dear Emma:—God bless you in gathering the fragments. Always pray over the money you send.

NEWARK, O.
Aunt Ellen:—I am very much pleased with the letters from the Rag-pickers, and thought I would like to let you know that I am interested in missions, and try to do what I can. I picked some rags and sold them; but as we have a Mission Circle here, mamma thought I had better give my money to our Circle at home.

INA DELL EVANS.

Dear Ina Dell:—I am so glad you are willing to do a little work—what your hands find to do. God bless you all.

Yours, AUNT ELLEN.

KRIS KRINGLE'S VISIT.

BY HELEN M. WHITNEY.

Kris Kringle, on a frosty day,
Cried, "Gretchen, bring my pack!
For I must look I over once,
To see what it doth lack."

"To-night, you know, is Christmas Eve,
And I must look I over once,
To see what it doth lack."

She shuffled out and shuffled in,
And on her hasty feet
She bore a pack, of goodly size,
And laid it on the bed.

Kris Kringle soon put on his specs,
To loose the tangled knot,
Now, Gretchen, come, there's a dear,
And see what must be got!

"There's books and bonbons plenty yet,
How comes it that I had some left?
Can you make it out, my dear?
And laid it on the bed."

"Oh, yes, I think the reason is,
Hard times were just about;
But Christmas comes just once a year,
Hard times should then get out."

"Here's marbles, balls, and trumperies, too,
And dolls, all dressed so gay,
And moving cats, and barking dogs,
And tops that spin away."

"Here's horses made of gingerbread—
And I must look I over once,
To see what it doth lack."

"Give this to Mamma, when she comes—
It won't do for the pack;
No little boy or girl would want
A maid with broken back."

"Here's plenty toys and fine things yet,
For older girls and boys;
Must get some sugar-toys,
Must get some sugar-toys."

"Have supper ready when I come,
And I must look I over once,
To see what it doth lack."

"To fill the little stockings with
Before the close of day."

Kris Kringle's Song.
"Over the crusty snow,
Over the frosty snow,
Kris Kringle is coming to-night,
To see what it doth lack."

"Into the crutched room,
Of palace or cot I go,
To fill the little stockings with
Before the close of day."

"Here's a dimpled cheek, all rosy,
And here's a fair-haired girl, all tight;
And here's a fair-haired girl, all tight;
And here's a fair-haired girl, all tight."

"And here's a fair-haired girl, all tight;
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